THE ARTE OF ENGLISH POESIE.

Contriued into three Bookes: The first of Poets and Poesie, the second of Proportion, the third of Ornament.

AT LONDON
Printed by Richard Field, dwelling in the black-Friers, neere Ludgate.
1589.

A colei

Che ſe ſteſſa raſſomiglia
& non altrui.

155 Puttenham's Arte of English Poesie, *portrait of Elizabeth, in morocco,* - - - 1589

*** This very curious Copy contains THE LEAF WHICH WAS CANCELLED, AND THE FOUR SUPPRESSED LEAVES. I have not heard of any other copy which contained them, but that presented by Puttenham to Ben Jonson. The existence of these leaves appears to have been unknown to the Editor of the reprint.

the plates, - - - - 1821

132*Norden's Description of Middlesex, *in russia,* - 1593

133 Butcher's History of Stamford, *red morocco,* - 1646

133* Milton's History of Britain, *portrait by Faithorne, a brilliant impression,* - - - 1670

134 Cavendish's Negotiations of Cardinal Wolsey, *portrait, red morocco,* - - - 1641

134*Corbet's History of the Military Government of Gloucester by Col. Massey, *portrait,* - - 1647

135 Dodson's Designe for draining the Great Bedford Level.

38.
12. 18.
2.

TO THE RIGHT HONORABLE SIR VVILLIAM CECILL KNIGHT, LORD OF BVRGHLEY, LORD HIGH TREASVRER OF ENGLAND, R.F.

Printer wiſheth health and proſperitie, with the commandement and vſe of his continuall ſeruice.

THis Booke (right Honorable) comming to my handes, with his bare title without any Authours name or any other ordinarie addreſſe, I doubted how well it might become me to make you a preſent thereof, ſeeming by many expreſſe paſſages in the ſame at large, that it was by the Authour intended to our Soueraigne Lady the Queene, and for her recreation and ſeruice chiefly deuiſed, in which caſe to make any other perſon her highnes partener in the honour of his guift it could not ſtād with my dutie, nor be without ſome preiudice to her Maeſties intereſt and his merrite. Perceyuing beſides the title to purport ſo ſlender a ſubiect, as nothing almoſt could be more diſcrepant from the grauitie of your yeeres and Honorable function, whoſe contemplations are euery houre more ſeriouſly employed vpon the publicke adminiſtration and ſeruices: I thought it no condigne gratification, nor ſcarce any good ſatisfaction for ſuch a perſon as you. Yet when I conſidered, that beſtowyng vpon your Lordſhip the firſt vewe of this mine impreſſion (a feat of mine owne ſimple facultie) it could not ſcypher her Maieſties honour or prerogatiue in the guift, nor yet the Authour of his thanks: and ſeeing the thing it ſelfe to be a deuice of ſome noueltie (which commonly

giueth euery good thing a ſpeciall grace) and a noueltie ſo highly tending to the moſt worthy prayſes of her Maieſties moſt excellent name (deerer to you I dare conceiue them any worldly thing beſides) mee thought I could not deuiſe to haue preſented your Lordſhip any gift more agreeable to your appetite, or fitter for my vocation and abilitie to beſtow, your Lordſhip beyng learned and a louer of learning, my preſent a Booke and my ſelfe a printer alwaies ready and deſirous to be at your Honourable commaundement. And thus I humbly take my leaue from the Black-friers, this xxviij. of May. 1589.

Your Honours moſt humble
at commaundement,

R. F.

THE FIRST BOOKE,

Of Poets and Poeſie.

CHAP. I.

What a Poet and Poeſie is, and who may be worthily ſayd the moſt excellent Poet of our time.

A Poet is as much to ſay as a maker. And our Engliſh name well conformes with the Greeke word: for of ποιεῖν to make, they call a maker *Poeta*. Such as (by way of reſemblance and reuerently) we may ſay of God: who without any trauell to his diuine imagination, made all the world of nought, nor alſo by any paterne or mould as the Platonicks with their Idees do phantaſtically ſuppoſe. Euē ſo the very Poet makes and contriues out of his owne braine both the verſe and matter of his poeme, and not by any foreine copie or example, as doth the tranſlator, who therefore may well be ſayd a verſifier, but not a Poet. The premiſes conſidered, it giueth to the name and profeſſion no ſmal dignitie and preheminence, aboue all other artificers, Scientificke or Mechanicall. And neuertheleſſe without any repugnancie at all, a Poet may in ſome ſort be ſaid a follower or imitator, becauſe he can expreſſe the true and liuely of euery thing is ſet before him, and which he taketh in hand to deſcribe: and ſo in that reſpect is both a maker and a counterfaitor: and Poeſie an art not only of making, but alſo of imitation. And this ſcience in his perfection, can not grow, but by ſome diuine inſtinct, the Platonicks call it *furor*: or by excellencie of nature and complexion: or by great ſubtiltie of the ſpirits & wit, or by much experience and obſeruation of the world, and courſe of kinde, or

peraduenture by all or moſt part of them. Otherwiſe how was it poſſible that *Homer* being but a poore priuate man, and as ſome ſay, in his later age blind, ſhould ſo exactly ſet foorth and deſcribe, as if he had bene a moſt excellent Captaine or Generall, the order and array of battels, the conduct of whole armies, the ſieges and aſſaults of cities and townes? or as ſome great Princes maiordome and perfect Surueyour in Court, the order, ſumptuouſneſſe and magnificence of royal bankets, feaſts, weddings, and enteruewes? or as a Polititian very prudent, and much inured with the priuat and publique affaires, ſo grauely examine the lawes and ordinances Ciuill, or ſo profoundly diſcourſe in matters of eſtate, and formes of all politique regiment? Finally how could he ſo naturally paint out the ſpeeches, countenance and maners of Princely perſons and priuate, to wit, the wrath of *Achilles*, the magnanimitie of *Agamemnon*, the prudence of *Menelaus*, the proweſſe of *Hector*, the maieſtie of king *Priamus*, the grauitie of *Neſtor*, the pollicies and eloquence of *Vlyſſes*, the calamities of the diſtreſſed *Queenes*, and valiance of all the Captaines and aduenturous knights in thoſe lamentable warres of Troy? It is therefore of Poets thus to be conceiued, that if they be able to deuiſe and make all theſe things of them ſelues, without any ſubiect of veritie, that they be (by maner of ſpeech) as creating gods. If they do it by inſtinct diuine or naturall, then ſurely much fauoured from aboue. If by their experience, then no doubt very wiſe men. If by any preſident or paterne layd before them, then truly the moſt excellent imitators & counterfaitors of all others. But you (Madame) my moſt Honored and Gracious: if I ſhould ſeeme to offer you this my deuiſe for a diſcipline and not a delight, I might well be reputed, of all others the moſt arrogant and iniurious: your ſelfe being alreadie, of any that I know in our time, the moſt excellent Poet. Forſooth by your Princely purſe fauours and countenance, making in maner what ye liſt, the poore man rich, the lewd well learned, the coward courragious, and vile both noble and valiant. Then for imitation no leſſe, your perſon as a moſt cunning counterfaitor liuely repreſenting *Venus* in countenance, in life *Diana*, *Pallas* for gouernement, and *Iuno* in all honour and regall magnificence.

CHAP.

CHAP. II.

That there may be an Art of our Engliſh Poeſie, aſwell as there is of the Latine and Greeke.

THen as there was no art in the world till by experience found out: ſo if Poeſie be now an Art,& of al antiquitie hath bene among the Greeks and Latines,& yet were none,vntill by ſtudious perſons faſhioned and reduced into a method of rules & precepts, then no doubt may there be the like with vs. And if th'art of Poeſie be but a skill appertaining to vtterance, why may not the ſame be with vs aſwel as with them,our language being no leſſe copious pithie and ſignificatiue then theirs,our conceipts the ſame,and our wits no leſſe apt to deuiſe and imitate then theirs were? If againe Art be but a certaine order of rules preſcribed by reaſon, and gathered by experience,why ſhould not Poeſie be a vulgar Art with vs aſwell as with the Greeks and Latines,our language admitting no fewer rules and nice diuerſities then theirs? but peraduenture moe by a peculiar,which our ſpeech hath in many things differing from theirs: and yet in the generall points of that Art, allowed to go in common with them: ſo as if one point perchance which is their feete whereupon their meaſures ſtand, and in deede is all the beautie of their Poeſie,and which feete we haue not,nor as yet neuer went about to frame (the nature of our lauguage and wordes not permitting it) we haue in ſtead thereof twentie other curious points in that skill more then they euer had, by reaſon of our rime and tunable concords or ſimphonie, which they neuer obſerued. Poeſie therefore may be an Art in our vulgar, and that verie methodicall and commendable.

CHAP. III.

How Poets were the firſt prieſts, the firſt prophets, the firſt Legiſlators and polititians in the world.

THe profeſſion and vſe of Poeſie is moſt ancient from the beginning,and not as manie erroniouſly ſuppoſe, after, but before any ciuil ſociety was among men. For it is written,that Poeſie was th'originall cauſe and occaſion of their firſt aſſemblies, when before the people remained in the woods and mountains,vagarant and diperſed like the wild beaſts, lawleſſe and naked, or verie ill

clad,and of all good and neceſſarie prouiſion for harbour or ſuſtenance vtterly vnfurniſhed: ſo as they litle diffred for their maner of life,from the very brute beaſts of the field. Whereupon it is fayned that *Amphion* and *Orpheus*, two Poets of the firſt ages,one of them,to-wit *Amphion*,builded vp cities,and reared walles with the ſtones that came in heapes to the ſound of his harpe, figuring thereby the mollifying of hard and ſtonie hearts by his ſweete and eloquent perſwaſion. And *Orpheus* aſſembled the wilde beaſts to come in heards to harken to his muſicke,and by that meanes made them tame,implying thereby,how by his diſcreete and wholſome leſſons vttered in harmonie and with melodious inſtruments, he brought the rude and ſauage people to a more ciuill and orderly life, nothing,as it ſeemeth, more preuailing or fit to redreſſe and edifie the cruell and ſturdie courage of man then it. And as theſe two Poets and *Linus* before them,and *Muſeus* alſo and *Heſiodus* in Greece and Archadia: ſo by all likelihood had mo Poets done in other places,and in other ages before them,though there be no remembrance left of them, by reaſon of the Recordes by ſome accident of time periſhed and failing. Poets therfore are of great antiquitie. Then foraſmuch as they were the firſt that entended to the obſeruation of nature and her works,and ſpecially of the Celeſtiall courſes, by reaſon of the continuall motion of the heauens, ſearching after the firſt mouer,and from thence by degrees comming to know and conſider of the ſubſtances ſeparate & abſtract,which we call the diuine intelligences or good Angels (*Demones*) they were the firſt that inſtituted ſacrifices of placation, with inuocations and worſhip to them, as to Gods: and inuented and ſtabliſhed all the reſt of the obſeruances and ceremonies of religion,and ſo were the firſt Prieſts and miniſters of the holy miſteries. And becauſe for the better execution of that high charge and function, it behoued them to liue chaſt,and in all holines of life, and in continuall ſtudie and contemplation: they came by inſtinct diuine, and by deepe meditation, and much abſtinence (the ſame aſſubtiling and refining their ſpirits) to be made apt to receaue viſions, both waking and ſleeping,which made them vtter propheſies,and foretell things to come. So alſo were they the firſt Prophetes or ſeears, *Videntes*,for ſo the Scripture tearmeth them in Latine after the

the Hebrue word,and all the oracles and anſwers of the gods were giuen in meeter or verſe, and publiſhed to the people by their direction. And for that they were aged and graue men,and of much wiſedome and experience in th'affaires of the world,they were the firſt lawmakers to the people,and the firſt polititiens,deuiſing all expedient meanes for th'eſtabliſhment of Common wealth, to hold and containe the people in order and duety by force and vertue of good and wholeſome lawes, made for the preſeruation of the publique peace and tranquillitie. The ſame peraduenture not purpoſely intended,but greatly furthered by the aw of their gods, and ſuch ſcruple of conſcience,as the terrors of their late inuented religion had led them into.

CHAP. IIII.

How the Poets were the firſt Philoſophers, the firſt Aſtronomers and Hiſtoriographers and Oratours and Muſitens of the world.

VTterance alſo and language is giuen by nature to man for perſwaſion of others,and aide of them ſelues, I meane the firſt abilite to ſpeake. For ſpeech it ſelfe is artificiall and made by man, and the more pleaſing it is,the more it preuaileth to ſuch purpoſe as it is intended for: but ſpeech by meeter is a kind of vtterance, more cleanly couched and more delicate to the eare then proſe is, becauſe it is more currant and ſlipper vpon the tongue,and withal tunable and melodious,as a kind of Muſicke,and therfore may be tearmed a muſicall ſpeech or vtterance, which cannot but pleaſe the hearer very well. Another cauſe is,for that it is briefer & more compendious,and eaſier to beare away and be retained in memorie,then that which is contained in multitude of words and full of tedious ambage and long periods. It is beſide a maner of vtterance more eloquent and rethoricall then the ordinarie proſe,which we vſe in our daily talke: becauſe it is decked and ſet out with all maner of freſh colours and figures, which maketh that it ſooner inuegleth the iudgement of man, and carieth his opinion this way and that,whither ſoeuer the heart by impreſſion of the eare ſhalbe moſt affectionatly bent and directed. The vtterance in proſe is not of ſo great efficacie, becauſe not only it is dayly vſed, and by that occaſion the eare is ouerglutted with it, but is alſo not ſo voluble

and ſlipper vpon the tong, being wide and loſe, and nothing numerous, nor contriued into meaſures, and founded with ſo gallant and harmonical accents, nor in fine alowed that figuratiue conueyance, nor ſo great licence in choiſe of words and phraſes as meeter is. So as the Poets were alſo from the beginning the beſt perſwaders and their eloquence the firſt Rethoricke of the world. Euen ſo it became that the high myſteries of the gods ſhould be reuealed & taught, by a maner of vtterance and language of extraordinarie phraſe, and briefe and compendious, and aboue al others ſweet and ciuill as the Metricall is. The ſame alſo was meeteſt to regiſter the liues and noble geſts of Princes, and of the great Monarkes of the world, and all other the memorable accidents of time: ſo as the Poet was alſo the firſt hiſtoriographer. Then foraſmuch as they were the firſt obſeruers of all naturall cauſes & effects in the things generable and corruptible, and from thence mounted vp to ſearch after the celeſtiall courſes and influences, & yet penetrated further to know the diuine eſſences and ſubſtances ſeparate, as is ſayd before, they were the firſt Aſtronomers and Philoſophiſts and Metaphiſicks. Finally, becauſe they did altogether endeuor thē ſelues to reduce the life of man to a certaine method of good maners, and made the firſt differences betweene vertue and vice, and then tempered all theſe knowledges and skilles with the exerciſe of a delectable Muſicke by melodious inſtruments, which withall ſerued them to delight their hearers, & to call the people together by admiration, to a plauſible and vertuous conuerſation, therefore were they the firſt Philoſophers Ethick, & the firſt artificial Muſiciens of the world. Such was *Linus*, *Orpheus*, *Amphiō* & *Muſeus* the moſt ancient Poets and Philoſophers, of whom there is left any memorie by the prophane writers. King *Dauid* alſo & *Salomon* his ſonne and many other of the holy Prophets wrate in meeters, and vſed to ſing them to the harpe, although to many of vs ignorant of the Hebrue language and phraſe, and not obſeruing it, the ſame ſeeme but a proſe. It can not bee therefore that anie ſcorne or indignitie ſhould iuſtly be offred to ſo noble, profitable, ancient and diuine a ſcience as Poeſie is.

CHAP. V.

How the wilde and ſauage people vſed a naturall Poeſie in verſicle and rime as our vulgar is.

And

AND the Greeke and Latine Poeſie was by verſe numerous and metricall, running vpon pleaſant feete, ſometimes ſwift, ſometime ſlow (their words very aptly ſeruing that purpoſe) but without any rime or tunable concord in th'end of their verſes, as we and all other nations now vſe. But the Hebrues & Chaldees who were more ancient then the Greekes, did not only vſe a metricall Poeſie, but alſo with the ſame a maner of rime, as hath bene of late obſerued by learned men. Wherby it appeareth, that our vulgar running Poeſie was common to all the nations of the world beſides, whom the Latines and Greekes in ſpeciall called barbarous. So as it was notwithſtanding the firſt and moſt ancient Poeſie, and the moſt vniuerſall, which two points do otherwiſe giue to all humane inuentions and affaires no ſmall credit. This is proued by certificate of marchants & trauellers, who by late nauigations haue ſurueyed the whole world, and diſcouered large countries and ſtrange peoples wild and ſauage, affirming that the American, the Peruſine & the very Canniball, do ſing and alſo ſay, their higheſt and holieſt matters in certaine riming verſicles and not in proſe, which proues alſo that our maner of vulgar Poeſie is more ancient then the artificiall of the Greeks and Latines, ours comming by inſtinct of nature, which was before Art or obſeruation, and vſed with the ſauage and vnciuill, who were before all ſcience or ciuilitie, euen as the naked by prioritie of time is before the clothed, and the ignorant before the learned. The naturall Poeſie therefore being aided and amended by Art, and not vtterly altered or obſcured, but ſome ſigne left of it, (as the Greekes and Latines haue left none) is no leſſe to be allowed and commended then theirs.

CHAP. VI.

How the riming Poeſie came firſt to the Grecians and Latines, and had altered and almoſt ſpilt their maner of Poeſie.

BVt it came to paſſe, when fortune fled farre from the Greekes and Latines, & that their townes floriſhed no more in traficke, nor their Vniuerſities in learning as they had done continuing thoſe Monarchies: the barbarous conquerers inuading them with innumerable ſwarmes of ſtrange nations, the Poeſie metricall of the Grecians and Latines came to be much corrupted and altered,

in ſo much as there were times that the very Greekes and Latines themſelues tooke pleaſure in Riming verſes, and vſed it as a rare and gallant thing: Yea their Oratours proſes nor the Doctors Sermons were acceptable to Princes nor yet to the common people vnleſſe it went in manner of tunable rime or metricall ſentences, as appeares by many of the auncient writers, about that time and ſince. And the great Princes, and Popes, and Sultans would one ſalute and greet an other ſometime in frendſhip and ſport, ſometime in earneſt and enmitie by ryming verſes, & nothing ſeemed clerkly done, but muſt be done in ryme: Whereof we finde diuers examples from the time of th'Emperours Gracian & Valentinian downwardes: For then aboutes began the declination of the Romain Empire, by the notable inundations of the *Hunnes* and *Vandalles* in Europe, vnder the conduict of *Totila* & *Atila* and other their generalles. This brought the ryming Poeſie in grace, and made it preuaile in Italie and Greece (their owne long time caſt aſide, and almoſt neglected) till after many yeares that the peace of Italie and of th'Empire Occidentall reuiued new clerkes, who recouering and peruſing the bookes and ſtudies of the ciuiler ages, reſtored all maner of arts, and that of the Greeke and Latine Poeſie withall into their former puritie and netnes. Which neuertheleſſe did not ſo preuaile, but that the ryming Poeſie of the Barbarians remained ſtill in his reputation, that one in the ſchole, this other in Courts of Princes more ordinary and allowable.

CHAP. VII.

How in the time of Charlemaine and many yeares after him tht Latine Poetes wrote in ryme.

AND this appeareth euidently by the workes of many learned men, who wrote about the time of *Charlemaines* raigne in the Empire *Occidentall*, where the Chriſtian Religion, became through the exceſſiue authoritie of Popes, and deepe deuotion of Princes ſtrongly fortified and eſtabliſhed by erection of orders *Monaſtical*, in which many ſimple clerks for deuotiō ſake & ſanctitie were receiued more then for any learning, by which occaſion & the ſolitarineſſe of their life, waxing ſtudious without diſcipline or inſtruction by any good methode, ſome of them grew to be hiſtoriographers

riographers, ſome Poets, and following either the barbarous rudenes of the time, or els their own idle inuentions, all that they wrote to the fauor or prayſe of Princes, they did it in ſuch maner of minſtrelſie, and thought themſelues no ſmall fooles, when they could make their verſes goe all in ryme as did the ſchoole of *Salerne*, dedicating their booke of medicinall rules vnto our king of England, with this beginning.

Anglorum Rege ſcripſit tota ſchola Salerni
Si vis incolumem, ſi vis te reddere ſanam
Curas tolle graues, iraſci crede prophanum
Nec retine ventrem nec ſtringas fortiter annum.

And all the reſt that follow throughout the whole booke more curiouſly then cleanely, neuertheleſſe very well to the purpoſe of their arte. In the ſame time king *Edward* the iij. him ſelfe quartering the Armes of England and France, did diſcouer his pretence and clayme to the Crowne of Fraunce, in theſe ryming verſes.

Rex ſum regnorum bina ratione duorum
Anglorum regno ſum rex ego iure paterno
Matris iure quidem Francorum nuncupor idem
Hinc eſt armorum variatio facta meorum.

Which verſes *Phillip de Valois* then poſſeſſing the Crowne as next heire male by pretexte of the law *Salique*, and holding out *Edward* the third, aunſwered in theſe other of as good ſtuffe.

Prædo regnorum qui diceris eſſe duorum
Regno materno priuaberis atque paterno
Prolis ius nullum vbi matris non fuit vllum
Hinc eſt armorum variatio ſtulta tuorum.

It is found written of Pope *Lucius*, for his great auarice and tyranny vſed ouer the Clergy thus in ryming verſes.

Lucius eſt piſcis rex & tyrannus aquarum
A quo diſcordat Lucius iſte parum
Deuorat hic homines, hic piſcibus inſidiatur
Eſurit hic ſemper hic aliquando ſatur
Amborum vitam ſi laus æquata notaret
Plus rationis habet qui ratione caret.

And as this was vſed in the greateſt and gayeſt matters of Princes and Popes by the idle inuention of Monaſticall men then rai-

gning al in their ſuperlatiue. So did euery ſcholer & ſecular clerke or verſifier, when he wrote any ſhort poeme or matter of good leſſon put it in ryme, whereby it came to paſſe that all your old Prouerbes and common ſayinges, which they would haue plauſible to the reader and eaſie to remember and beare away, were of that ſorte as theſe.

In mundo mira facunt duo nummus & ira
Mollificant dura pervertunt omnia iura.

And this verſe in diſprayſe of the Courtiers life following the Court of Rome.

Vita palatina dura eſt animæq; ruina.

And theſe written by a noble learned man.

Ire redire ſequi regum ſublimia caſtra
Eximius ſtatus eſt, ſed non ſic itur ad aſtra.

And this other which to the great iniurie of all women was written (no doubt by ſome forlorne louer, or els ſome old malicious Monke) for one womans ſake blemiſhing the whole ſexe.

Fallere flere nere mentiri nilq; tacere
Hæc quinque vere ſtatuit Deus in muliere.

If I might haue bene his Iudge, I would haue had him for his labour, ſerued as *Orpheus* was by the women of Thrace. His eyes to be picket out with pinnes, for his ſo deadly belying of them, or worſe handled if worſe could be deuiſed. But will ye ſee how God raiſed a reuenger for the ſilly innocent women, for about the ſame ryming age came an honeſt ciuill Courtier ſomewhat bookiſh, and wrate theſe verſes againſt the whole rable of Monkes.

O Monachi veſtri ſtomachi ſunt amphora Bacchi
Vos eſtis Deus eſt teſtis turpiſſima peſtis.

Anon after came your ſecular Prieſtes as iolly rymers as the reſt, who being ſore agreeued with their Pope *Calixtus*, for that he had enioyned them from their wiues, & railed as faſt againſt him.

O bone Calixte totus mundus perodit te
Quondam Presbiteri, poterant vxoribus vti
Hoc deſtruxiſti, poſtquam tu Papa fuiſti.

Thus what in writing of rymes and regiſtring of lyes was the Clergy of that fabulous age wholly occupied.

We finde ſome but very few of theſe ryming verſes among the Latines

Latines of the ciuiller ages, and thoſe rather hapning by chaunce then of any purpoſe in the writer, as this *Diſtick* among the diſportes of *Ouid*.

Quot cælum ſtellas tot habet tua Roma puellas
Paſcua quot q̃ hædos tot habet tua Roma Cynædos.

The poſteritie taking pleaſure in this manner of *Simphonie* had leaſure as it ſeemes to deuiſe many other knackes in their verſifying that the auncient and ciuill Poets had not vſed before, whereof one was to make euery word of a verſe to begin with the ſame letter, as did *Hugobald* the Monke who made a large poeme to the honour of *Carolus Caluus*, euery word beginning with *C*. which was the firſt letter of the king name thus.

Carmina clariſonæ Caluis cantate camenæ.

And this was thought no ſmall peece of cunning, being in deed a matter of ſome difficultie to finde out ſo many wordes beginning with one letter as might make a iuſt volume, though in truth it were but a phantaſticall deuiſe and to no purpoſe at all more then to make them harmonicall to the rude eares of thoſe barbarous ages.

Another of their pretie inuentions was to make a verſe of ſuch wordes as by their nature and manner of conſtruction and ſituation might be turned backward word by word, and make another perfit verſe, but of quite contrary ſence as the gibing Monke that wrote of Pope *Alexander* theſe two verſes.

Laus tua non tua fraus, virtus non copia rerum,
Scandere te faciunt hoc decus eximium.

Which if ye will turne backward they make two other good verſes, but of a contrary ſence, thus.

Eximium decus hoc faciunt te ſcandere, rerum
Copia, non virtus, fraus tua non tua laus.

And they called it *Verſe Lyon*.

Thus you may ſee the humors and appetites of men how diuers and chaungeable they be in liking new faſhions, though many tymes worſe then the old, and not onely in the manner of their life and vſe of their garments, but alſo in their learninges and arts and ſpecially of their languages.

CHAP. VIII.

In what reputation Poeſie and Poets were in old time with Princes and otherwiſe generally, and howe they be nowe become contemptible and for what cauſes.

FOr the reſpectes aforeſayd in all former ages and in the moſt ciuill countreys and commons wealthes, good Poets and Poeſie were highly eſteemed and much fauoured of the greateſt Princes. For proofe whereof we read how much *Amyntas* king of *Macedonia* made of the Tragicall Poet *Euripides*. And the *Athenians* of *Sophocles*. In what price the noble poemes of *Homer* were holden with *Alexander* the great, in ſo much as euery night they were layd vnder his pillow, and by day were carried in the rich iewell cofer of *Darius* lately before vanquiſhed by him in battaile. And not onely *Homer* the father and Prince of the Poets was ſo honored by him, but for his ſake all other meaner Poets, in ſo much as *Cherillus* one no very great good Poet had for euery verſe well made a *Phillips* noble of gold, amounting in value to an angell Engliſh, and ſo for euery hundreth verſes (which a cleanely pen could ſpeedely diſpatch) he had a hundred angels. And ſince *Alexander* the great how *Theocritus* the Greeke Poet was fauored by *Tholomee* king of Egipt & Queene *Berence* his wife, *Ennius* likewiſe by *Scipio* Prince of the *Romaines*, *Virgill* alſo by th'Emperour *Auguſtus*. And in later times how much were *Iehan de Mehune* & *Guillaume de Loris* made of by the French kinges, and *Geffrey Chaucer* father of our Engliſh Poets by *Richard* the ſecond, who as it was ſuppoſed gaue him the maner of new Holme in Oxfordſhire. And *Govver* to *Henry* the fourth, and *Harding* to *Edvvard* the fourth. Alſo how *Frauncis* the Frenche king made *Sangelas*, *Salmonius*, *Macrinus*, and *Clement Marot* of his priuy Chamber for their excellent ſkill in vulgare and Latine Poeſie. And king *Henry* the 8. her *Maieſties* father for a few Pſalmes of *Dauid* turned into Engliſh meetre by Sternhold, made him groome of his priuy chamber, & gaue him many other good gifts. And one *Gray* what good eſtimation did he grow vnto with the ſame king *Henry*, & afterward with the Duke of Sommerſet Protectour, for making certaine merry Ballades, whereof one chiefly was, *The hunte it vp, the hunte ss vp*. And Queene *Mary* his daughter for one *Epithalam*

thalamie or nuptiall ſong made by *Vargas* a Spaniſh Poet at her mariage with king *Phillip* in Winchester gaue him during his life two hundred Crownes penſion: nor this reputation was giuen them in auncient times altogether in reſpect that Poeſie was a delicate arte, and the Poets them ſelues cunning Princepleaſers, but for that alſo they were thought for their vniuerſall knowledge to be very ſufficient men for the greateſt charges in their common wealthes, were it for counſell or for conduct, whereby no man neede to doubt but that both ſkilles may very well concurre and be moſt excellent in one perſon. For we finde that *Iulius Caſar* the firſt Emperour and a moſt noble Captaine, was not onely the moſt eloquent Orator of his time, but alſo a very good Poet, though none of his doings therein be now extant. And *Quintus Catulus* a good Poet, and *Cornelius Gallus* treaſurer of Egipt, and *Horace* the moſt delicate of all the Romain *Lyrickes*, was thought meete and by many letters of great inſtance prouoked to be Secretarie of eſtate to *Auguſtus* th Emperour, which neuertheleſſe he refuſed for his vnhealthfulneſſe ſake, and being a quiet mynded man and nothing ambitious of glory: *non voluit accedere ad Rempublicam*, as it is reported. And *Ennius* the Latine Poet was not as ſome perchaunce thinke, onely fauored by *Scipio* the *Africane* for his good making of verſes, but vſed as his familiar and Counſellor in the warres for his great knowledge and amiable conuerſation. And long before that *Antimenides* and other Greeke Poets, as *Ariſtotle* reportes in his Politiques, had charge in the warres. And *Firteus* the Poet being alſo a lame man & halting vpō one legge, was choſen by the Oracle of the gods from the *Athenians* to be generall of the *Lacedemonians* armie, not for his Poetrie, but for his wiſedome and graue perſwaſions, and ſubtile Stratagemes whereby he had the victory ouer his enemies. So as the Poets ſeemed to haue ſkill not onely in the ſubtilties of their arte, but alſo to be meete for all maner of functions ciuill and martiall, euen as they found fauour of the times they liued in, inſomuch as their credit and eſtimation generally was not ſmall. But in theſe dayes (although ſome learned Princes may take delight in them) yet vniuerſally it is not ſo. For as well Poets as Poeſie are deſpiſed, & the name become, of honorable infamous, ſubiect to ſcorne and deri-

sion, and rather a reproch than a prayse to any that vseth it: for commonly who so is studious in th' Arte or shewes him selfe excellent in it, they call him in disdayne a *phantasticall*: and a light headed or phantasticall man (by conuersion) they call a Poet. And this proceedes through the barbarous ignoraunce of the time, and pride of many Gentlemen, and others, whose grosse heads not being brought vp or acquainted with any excellent Arte, nor able to contriue, or in manner conceiue any matter of subtiltie in any businesse or science, they doe deride and scorne it in all others as superfluous knowledges and vayne sciences, and whatsoeuer deuise be of rare inuention they terme it *phantasticall*, construing it to the worst side and among men such as be modest and graue, & of litle conuersation, nor delighted in the busie life and vayne ridiculous actions of the popular, they call him in scorne a *Philosopher* or *Poet*, as much to say as a phantasticall man, very iniuriously (God wot) and to the manifestation of their own ignoraunce, not making difference betwixt termes. For as the euill and vicious disposition of the braine hinders the sounde iudgement and discourse of man with busie & disordered phantasies, for which cause the Greekes call him φαντάσιμος, so is that part being well affected, not onely nothing disorderly or confused with any monstruous imaginations or conceits, but very formall, and in his much multiformitie *vniforme*, that is well proportioned, and so passing cleare, that by it as by a glasse or mirrour, are represented vnto the soule all maner of bewtifull visions, whereby the inuentiue parte of the mynde is so much holpen, as without it no man could deuise any new or rare thing: and where it is not excellent in his kind, there could be no politique Captaine, nor any witty engiuer or cunning artificer, nor yet any law maker or counsellor of deepe discourse, yea the Prince of Philosophers stickes not to say *Animam nõ intelligere absque phantasmate*, which text to another purpose *Alexander Aphrodiscus* well noteth, as learned men know. And this phantasie may be resembled to a glasse as hath bene sayd, whereof there be many tempers and manner of makinges, as the *perspectiues* doe acknowledge, for some be false glasses and shew thinges otherwise than they be in deede, and others right as they be in deede, neither fairer nor fouler, nor greater nor smaller. There be againe of these

glasses

glaſſes that ſhew thinges exceeding faire and comely, others that ſhew figures very monſtruous & illfauored. Euen ſo is the phantaſticall part of man (if it be not diſordered) a repreſenter of the beſt, moſt comely and bewtifull images or apparances of thinges to the ſoule and according to their very truth. If otherwiſe, then doth it breede *Chimeres* & monſters in mans imaginations, & not onely in his imaginations, but alſo in all his ordinarie actions and life which enſues. Wherefore ſuch perſons as be illuminated with the brighteſt irradiations of knowledge and of the veritie and due proportion of things, they are called by the learned men not *phantaſtici* but *euphantaſiote*, and of this ſorte of phantaſie are all good Poets, notable Captaines ſtratagematique, all cunning artificers and enginers, all Legiſlators Polititiens & Counſellours of eſtate, in whoſe exerciſes the inuentiue part is moſt employed and is to the ſound & true iudgement of man moſt needful. This diuerſitie in the termes perchance euery man hath not noted, & thus much be ſaid in defence of the Poets honour, to the end no noble and generous minde be diſcomforted in the ſtudie thereof, the rather for that worthy & honorable memoriall of that noble woman twiſe French Queene, Lady *Anne* of Britaine, wife firſt to king *Charles* the viij. and after to *Lewes* the xij. who paſſing one day from her lodging toward the kinges ſide, ſaw in a gallerie *Maiſter Allaine Chartier* the kings Secretarie, an excellent maker or Poet leaning on a tables end a ſleepe, & ſtooped downe to kiſſe him, ſaying thus in all their hearings, we may not of Princely courteſie paſſe by and not honor with our kiſſe the mouth from whence ſo many ſweete ditties & golden poems haue iſſued. But me thinks at theſe words I heare ſome ſmilingly ſay, I would be loath to lacke liuing of my own till the Prince gaue me a maner of new Elme for my riming. And another to ſay I haue read that the Lady *Cynthia* came once downe out of her skye to kiſſe the faire yong lad *Endimion* as he lay a ſleep: & many noble Queenes that haue beſtowed kiſſes vpon their Princes paramours, but neuer vpon any Poets. The third me thinks ſhruggingly ſaith, I kept not to ſit ſleeping with my Poeſie till a Queene came and kiſſed me. But what of all this? Princes may giue a good Poet ſuch conuenient countenaunce and alſo benefite as are due to an excellent artificer, though they nei-

ther kiſſe nor cokes them, and the diſcret Poet lookes for no ſuch extraordinarie fauours, and aſwell doth he honour by his pen the iuſt, liberall, or magnanimous Prince, as the valiaunt, amiable or bewtifull though they be euery one of them the good giftes of God. So it ſeemes not altogether the ſcorne and ordinarie diſgrace offered vnto Poets at theſe dayes, is cauſe why few Gentlemen do delight in the Art, but for that liberalitie, is come to fayle in Princes, who for their largeſſe were wont to be accompted th'onely patrons of learning, and firſt founders of all excellent artificers. Beſides it is not perceiued, that Princes them ſelues do take any pleaſure in this ſcience, by whoſe example the ſubiect is commonly led, and allured to all delights and exerciſes be they good or bad, according to the graue ſaying of the hiſtorian. *Rex multitudinem religione impleuit, quæ ſemper regenti ſimilis eſt.* And peraduēture in this iron & malitious age of ours, Princes are leſſe delighted in it, being ouer earneſtly bent and affected to the affaires of Empire & ambition, whereby they are as it were inforced to indeuour them ſelues to armes and practiſes of hoſtilitie, or to entend to the right pollicing of their ſtates, and haue not one houre to beſtow vpon any other ciuill or delectable Art of naturall or morall doctrine: nor ſcarce any leiſure to thincke one good thought in perfect and godly contemplation, whereby their troubled mindes might be moderated and brought to tranquillitie. So as, it is hard to find in theſe dayes of noblemē or gentlemen any good *Mathematicia*, or excellent *Muſitian*, or notable *Philoſopher*, or els a cunning Poet: becauſe we find few great Princes much delighted in the ſame ſtudies. Now alſo of ſuch among the Nobilitie or gentrie as be very well ſeene in many laudable ſciences, and eſpecially in making or Poeſie, it is ſo come to paſſe that they haue no courage to write & if they haue, yet are they loath to be a knowen of their skill. So as I know very many notable Gentlemen in the Court that haue written commendably, and ſuppreſſed it agayne, or els ſuffred it to be publiſht without their owne names to it: as if it were a diſcredit for a Gentleman, to ſeeme learned, and to ſhew him ſelfe amorous of any good Art. In other ages it was not ſo, for we read that Kinges & Princes haue written great volumes and publiſht them vnder their owne regall titles. As to begin with *Salomon* the wiſeſt

of

of Kings, *Iulius Cæsar* the greateſt of Emperours, *Hermes Triſmegiſtus* the holieſt of Prieſtes and Prophetes, *Enax* king of *Arabia* wrote a booke of precious ſtones in verſe, Prince *Auicenna* of Phiſicke and Philoſophie, *Alphonſus* king of Spaine his Aſtronomicall Tables, *Almanſor* a king of *Marrocco* diuerſe Philoſophicall workes, and by their regall example our late ſoueraigne Lord king *Henry* the eight wrate a booke in defence of his faith, then perſwaded that it was the true and Apoſtolicall doctrine, though it hath appeared otherwiſe ſince, yet his honour and learned zeale was nothing leſſe to be allowed. Queenes alſo haue bene knowen ſtudious, and to write large volumes, as Lady *Margaret* of Fraunce Queene of *Nauarre* in our time. But of all others the Emperour *Nero* was ſo well learned in Muſique and Poeſie, as when he was taken by order of the Senate and appointed to dye, he offered violence to him ſelfe and ſayd, *O quantus artifex pereo!* as much to ſay, as, how is it poſſible a man of ſuch ſcience and learning as my ſelfe, ſhould come to this ſhamefull death? Th'emperour *Octauian* being made executor to *Virgill*, who had left by his laſt will and teſtament, that his bookes of the *Æneidos* ſhould be committed to the fire as things not perfited by him, made his excuſe for infringing the deads will, by a nomber of verſes moſt excellently written, whereof theſe are part.

Frangatur potiùs legum veneranda poteſtas,
Quam tot congeſtos noctéſque diéſque labores
Hauſerit una dies. And put his name to them. And before him his vncle & father adoptiue *Iulius Cæſar*, was not aſhamed to publiſh vnder his owne name, his Commentaries of the French and Britaine warres. Since therefore ſo many noble Emperours, Kings and Princes haue bene ſtudious of Poeſie and other ciuill arts, & not aſhamed to bewray their skils in the ſame, let none other meaner perſon deſpiſe learning, nor (whether it be in proſe or in Poeſie, if they them ſelues be able to write, or haue written any thing well or of rare inuention) be any whit ſqueimiſh to let it be publiſht vnder their names, for reaſon ſerues it, and modeſtie doth not repugne.

CHAP. IX.

How Poeſie ſhould not be imployed vpon vayne conceits of vicious or infamous.

VVHerefore the Nobilitie and dignitie of the Art conſidered aſwell by vniuerſalitie as antiquitie and the naturall excellence of it ſelfe, Poeſie ought not to be abaſed and imployed vpon any vnworthy matter & ſubiect, nor vſed to vaine purpoſes, which neuertheleſſe is dayly ſeene, and that is to vtter conceits infamous & vicious or ridiculous and fooliſh, or of no good example & doctrine. Albeit in merry matters (not vnhoneſt) being vſed for mans ſolace and recreation it may be well allowed, for as I ſaid before, Poeſie is a pleaſant maner of vtteraunce varying from the ordinarie of purpoſe to refreſh the mynde by the eares delight. Poeſie alſo is not onely laudable, becauſe I ſaid it was a metricall ſpeach vſed by the firſt men, but becauſe it is a metricall ſpeach corrected and reformed by diſcreet iudgements, and with no leſſe cunning and curioſitie then the Greeke and Latine Poeſie, and by Art bewtified & adorned, & brought far from the primitiue rudeneſſe of the firſt inuentors, otherwiſe it might be ſayd to me that *Adam* and *Eues* apernes were the gayeſt garmentes, becauſe they were the firſt, and the ſhepheardes tente or pauillion, the beſt houſing, becauſe it was the moſt auncient & moſt vniuerſall: which I would not haue ſo taken, for it is not my meaning but that Art & cunning concurring with nature, antiquitie & vniuerſalitie, in things indifferent, and not euill, doe make them more laudable. And right ſo our vulgar riming Poeſie, being by good wittes brought to that perfection we ſee, is worthily to be preferred before any other maner of vtterance in proſe, for ſuch vſe and to ſuch purpoſe as it is ordained, and ſhall hereafter be ſet downe more particularly.

CHAP. X.

The ſubiect or matter of Poeſie.

HAuing ſufficiently ſayd of the dignitie of Poets and Poeſie, now it is tyme to ſpeake of the matter or ſubiect of Poeſie, which to myne intent is, what ſoeuer wittie and delicate conceit of man meet or worthy to be put in written verſe, for any neceſſary vſe of the preſent time, or good inſtruction of the poſteritie.

tie. But the chief and principall is: the laud honour & glory of the immortall gods (I speake now in phraſe of the Gentiles.) Secondly the worthy geſts of noble Princes: the memoriall and regiſtry of all great fortunes, the praiſe of vertue & reproofe of vice, the inſtruction of morall doctrines, the reuealing of ſciences naturall & other profitable Arts, the redreſſe of boiſtrous & ſturdie courages by perſwaſion, the conſolation and repoſe of temperate myndes, finally the common ſolace of mankind in all his trauails and cares of this tranſitorie life. And in this laſt ſort being vſed for recreation onely, may allowably beare matter not alwayes of the graueſt, or of any great commoditie or profit, hut rather in ſome ſort, vaine, diſſolute, or wanton, ſo it be not very ſcandalous & of euill example. But as our intent is to make this Art vulgar for all Engliſh mens vſe, & therefore are of neceſſitie to ſet downe the principal rules therein to be obſerued: ſo in mine opinion it is no leſſe expedient to touch briefly all the chief points of this auncient Poeſie of the Greeks and Latines, ſo far forth as it is conformeth with ours. So as it may be knowen what we hold of them as borrowed, and what as of our owne peculiar. Wherefore now that we haue ſaid, what is the matter of Poeſie, we will declare the manner and formes of poemes vſed by the auncients.

CHAP. XI.

Of poemes and their ſundry formes and how thereby the auncient Poets receaued ſurnames.

AS the matter of Poeſie is diuers, ſo was the forme of their poemes & maner of writing, for all of them wrote not in one ſort, euen as all of them wrote not vpon one matter. Neither was euery Poet alike cunning in all as in ſome one kinde of Poeſie, nor vttered with like felicitie. But wherein any one moſt excelled, thereof he tooke a ſurname, as to be called a Poet *Heroick*, *Lyrick*, *Elegiack*, *Epigrāmatiſt* or otherwiſe. Such therefore as gaue them ſelues to write long hiſtories of the noble geſts of kings & great Princes entermedling the dealings of the gods, halfe gods or *Heroes* of the gentiles, & the great & waighty conſequences of peace and warre, they called Poets *Heroick*, whereof *Homer* was chief and moſt auncient among the Greeks, *Virgill* among the Latines:

Others who more delighted to write ſongs or ballads of pleaſure, to be ſong with the voice, and to the harpe, lute, or citheron & ſuch other muſical, inſtruments, they were called melodious Poets [*melici*] or by a more common name *Lirique* Poets, of which ſort was *Pindarus*, *Anacreon* and *Callimachus* with others among the Greeks: *Horace* and *Catullus* among the Latines. There were an other ſort, who ſought the fauor of faire Ladies, and coueted to bemone their eſtates at large, & the perplexities of loue in a certain pitious verſe called *Elegie*, and thence were called *Eligiack*: ſuch among the Latines were *Ouid*, *Tibullus*, & *Propertius*. There were alſo Poets that wrote onely for the ſtage, I meane playes and interludes, to receate the people with matters of diſporte, and to that intent did ſet forth in ſhewes pageants, accompanied with ſpeach the common behauiours and maner of life of priuate perſons, and ſuch as were the meaner ſort of men, and they were called *Comicall* Poets, of whom among the Greekes *Menander* and *Ariſtophanes* were moſt excellent, with the Latines *Terence* and *Plautus*. Beſides thoſe Poets *Comick* there were other who ſerued alſo the ſtage, but medled not with ſo baſe matters: For they ſet forth the dolefull falles of infortunate & afflicted Princes, & were called Poets *Tragicall*. Such were *Euripides* and *Sophocles* with the Greeks, *Seneca* among the Latines. There were yet others who mounted nothing ſo high as any of them both, but in baſe and humble ſtile by maner of Dialogue, vttered the priuate and familiar talke of the meaneſt ſort of men, as ſhepheards, heywards and ſuch like, ſuch was among the Greekes *Theocritus*: and *Virgill* among the Latines, their poemes were named *Eglogues* or ſhepheardly talke. There was yet another kind of Poet, who intended to taxe the common abuſes and vice of the people in rough and bitter ſpeaches, and their inuectiues were called *Satyres*, and them ſelues *Satyricques*. Such were *Lucilius*, *Iuuenall* and *Perſius* among the Latines, & with vs he that wrote the booke called Piers plowman. Others of a more fine and pleaſant head were giuen wholly to taunting and ſcoffing at vndecent things, and in ſhort poemes vttered pretie merry conceits, and theſe men were called *Epigrammatiſtes*. There were others that for the peoples good inſtruction, and triall of their owne witts vſed in places of great aſſembly, to

ſay

ſay by rote nombers of ſhort and ſententious meetres, very pithie and of good edification, and thereupon were called Poets *Mimiſtes:* as who would ſay, imitable and meet to be followed for their wiſe and graue leſſons. There was another kind of poeme, inuented onely to make ſport, & to refreſh the company with a maner of buffonry or counterfaiting of merry ſpeaches, conuerting all that which they had hard ſpoken before, to a certaine deriſion by a quite contrary ſence, and this was done, when *Comedues* or *Tragedues* were a playing, & that betweene the actes when the players went to make ready for another, there was great ſilence, and the people waxt weary, then came in theſe maner of conterfaite vices, they were called *Pantommi*, and all that had before bene ſayd, or great part of it, they gaue a croſſe conſtruction to it very ridiculouſly. Thus haue you how the names of the Poets were giuen them by the formes of their poemes and maner of writing.

CHAP. XII.

In what forme of Poeſie the gods of the Gentiles were prayſed and honored.

THe gods of the Gentiles were honoured by their Poetes in hymnes, which is an extraordinarie and diuine praiſe, extolling and magnifying them for their great powers and excellencie of nature in the higheſt degree of laude, and yet therein their Poets were after a ſort reſtrained: ſo as they could not with their credit vntruly praiſe their owne gods, or vſe in their lauds any maner of groſſe adulation or vnueritable report. For in any writer vntruth and flatterie are counted moſt great reproches. Wherfore to praiſe the gods of the Gentiles, for that by authoritie of their owne fabulous records, they had fathers and mothers, and kinred and allies, and wiues and concubines: the Poets firſt commended them by their genealogies or pedegrees, their mariages and aliances, their notable exploits in the world for the behoofe of mankind, and yet as I ſayd before, none otherwiſe then the truth of their owne memorials might beare, and in ſuch ſort as it might be well auouched by their old written reports, though in very deede they were not from the beginning all hiſtorically true, and many of them verie fictions, and ſuch of them as were true, were grounded vpon ſome

part of an hiſtorie or matter of veritie, the reſt altogether figuratiue & miſticall, couertly applied to ſome morall or natural ſenſe, as *Cicero* ſetteth it foorth in his bookes *de natura deorum*. For to ſay that *Iupiter* was ſonne to *Saturne*, and that he maried his owne ſiſter *Iuno*, might be true, for ſuch was the guiſe of all great Princes in the Orientall part of the world both at thoſe dayes and now is. Againe that he loued *Danae*, *Europa*, *Leda*, *Caliſto* & other faire Ladies daughters to kings, beſides many meaner women, it is likely enough, becauſe he was reported to be a very incontinent perſon, and giuen ouer to his luſtes, as are for the moſt part all the greateſt Princes, but that he ſhould be the higheſt god in heauen, or that he ſhould thunder and lighten, and do manie other things very vnnaturally and abſurdly: alſo that *Saturnus* ſhould geld his father *Celius*, to th'intent to make him vnable to get any moe children, and other ſuch matters as are reported by them, it ſeemeth to be ſome wittie deuiſe and fiction made for a purpoſe, or a very noble and impudent lye, which could not be reaſonably ſuſpected by the Poets, who were otherwiſe diſcreete and graue men, and teachers of wiſedome to others. Therefore either to tranſgreſſe the rules of their primitiue records, or to ſeeke to giue their gods honour by belying them (otherwiſe then in that ſence which I haue alledged) had bene a ſigne not onely of an vnskilfull Poet, but alſo of a very impudent and leude man. For vntrue praiſe neuer giueth any true reputation. But with vs Chriſtians, who be better diſciplined, and do acknowledge but one God Almightie, euerlaſting, and in euery reſpect ſelfe ſuffizant [*autharcos*] repoſed in all perfect reſt & ſoueraigne bliſſe, not needing or exacting any forreine helpe or good. To him we can not exhibit ouermuch praiſe, nor belye him any wayes, vnleſſe it be in abaſing his excellencie by ſcarſitie of praiſe, or by miſconceauing his diuine nature, weening to praiſe him, if we impute to him ſuch vaine delights and peeuiſh affections, as commonly the fraileſt men are reproued for. Namely to make him ambitious of honour, iealous and difficult in his worſhips, terrible, angrie, vindicatiue, a louer, a hater, a pitier, and indigent of mans worſhips: finally ſo paſſionate as in effect he ſhold be altogether *Anthropopathis*. To the gods of the Gentiles they might well attribute theſe infirmities, for they were but the children

dren of men, great Princes and famous in the world, and not for any other reſpect diuine, then by ſome reſemblance of vertue they had to do good, and to benefite many. So as to the God of the Chriſtians, ſuch diuine praiſe might be verified: to th'other gods none, but figuratiuely or in miſticall ſenſe as hath bene ſaid. In which ſort the ancient Poets did in deede giue them great honors & praiſes, and made to them ſacrifices, & offred them oblations of ſundry ſortes, euen as the people were taught and perſwaded by ſuch placations and worſhips to receaue any helpe, comfort or benefite to them ſelues, their wiues, children, poſſeſſions or goods. For if that opinion were not, who would acknowledge any God? the verie *Etimologie* of the name with vs of the North partes of the world declaring plainely the nature of the attribute, which is all one as if we ſayd good, [*bonus*] or a giuer of good things. Therfore the Gentiles prayed for peace to the goddeſſe *Pallas*: for warre (ſuch as thriued by it) to the god *Mars*: for honor and empire to the god *Iupiter*: for riches & wealth to *Plato*: for eloquence and gayne to *Mercurie*: for ſafe nauigation to *Neptune*: for faire weather and proſperous windes to *Eolus*: for skill in muſick and leechcraft to *Apollo*: for free life & chaſtitie to *Diana*: for bewtie and good grace, as alſo for iſſue & proſperitie in loue to *Venus*: for plenty of crop and corne to *Ceres*: for ſeaſonable vintage to *Bacchus*: and for other things to others. So many things as they could imagine good and deſirable, and to ſo many gods as they ſuppoſed to be authors thereof, in ſo much as *Fortune* was made a goddeſſe, & the feuer quartaine had her aulters, ſuch blindnes & ignorance raigned in the harts of men at that time, and whereof it firſt proceeded and grew, beſides th'opinion hath bene giuen, appeareth more at large in our bookes of *Ierotekni*, the matter being of another conſideration then to be treated of in this worke. And theſe hymnes to the gods was the firſt forme of Poeſie and the higheſt & the ſtatelieſt, & they were ſong by the Poets as prieſts, and by the people or whole congregation as we ſing in our Churchs the Pſalmes of *Dauid*, but they did it commonly in ſome ſhadie groues of tall tymber trees: In which places they reared aulters of greene turfe, and beſtrewed them all ouer with flowers, and vpon them offred their oblations and made their bloudy ſa-

crifices,(for no kinde of gift can be dearer then life) of ſuch quick cattaille, as euery god was in their conceit moſt delighted in, or in ſome other reſpect moſt fit for the miſterie: temples or churches or other chappels then theſe they had none at thoſe dayes.

CHAP. XIII.

In what forme of Poeſie vice and the common abuſes of mans life was reprehended.

SOme perchance would thinke that next after the praiſe and honoring of their gods, ſhould commence the worſhippings and praiſe of good men, and ſpecially of great Princes and gouernours of the earth in ſoueraignety and function next vnto the gods. But it is not ſo, for before that came to paſſe, the Poets or holy Prieſts, chiefly ſtudied the rebuke of vice, and to carpe at the common abuſes, ſuch as were moſt offenſiue to the publique and priuate, for as yet for lacke of good ciuility and wholeſome doctrines, there was greater ſtore of lewde lourdaines then of wiſe and learned Lords, or of noble and vertuous Princes and gouernours. So as next after the honours exhibited to their gods, the Poets finding in man generally much to reproue & litle to praiſe, made certaine poems in plaine meetres, more like to ſermons or preachings then otherwiſe, and when the people were aſſembled togither in thoſe hallowed places dedicate to their gods, becauſe they had yet no large halles or places of conuenticle, nor had any other correction of their faults, but ſuch as reſted onely in rebukes of wiſe and graue men, ſuch as at theſe dayes make the people aſhamed rather then afeard, the ſaid auncient Poets vſed for that purpoſe, three kinds of poems reprehenſiue, to wit, the *Satyre*, the *Comedie*, & the *Tragedie*: and the firſt and moſt bitter inuectiue againſt vice and vicious men, was the *Satyre*: which to th'intent their bitterneſſe ſhould breede none ill will, either to the Poets, or to the recitours, (which could not haue bene choſen if they had bene openly knowen) and beſides to make their admonitions and reproofs ſeeme grauer and of more efficacie, they made wiſe as if the gods of the woods, whom they called *Satyres* or *Siluanes*, ſhould appeare and recite thoſe verſes of rebuke, whereas in deede they were but diſguiſed perſons vnder the ſhape of *Satyres*

tyres as who would ſay, theſe terrene and baſe gods being conuerſant with mans affaires, and ſpiers out of all their ſecret faults: had ſome great care ouer man, & deſired by good admonitions to reforme the euill of their life, and to bring the bad to amendment by thoſe kinde of preachings, whereupon the Poets inuentours of the deuiſe were called *Satyriſtes*.

CHAP. XIIII.

How vice was afterward reproued by two other maner of poems, better reformed then the Satyre, whereof the firſt was Comedy, the ſecond Tragedie.

BVt when theſe maner of ſolitary ſpeaches and recitals of rebuke, vttered by the rurall gods out of buſhes and briers, ſeemed not to the finer heads ſufficiently perſwaſiue, nor ſo popular as if it were reduced into action of many perſons, or by many voyces liuely repreſented to the eare and eye, ſo as a man might thinke it were euen now a doing. The Poets deuiſed to haue many parts played at once by two or three or foure perſons, that debated the matters of the world, ſometimes of their owne priuate affaires, ſometimes of their neighbours, but neuer medling with any Princes matters nor ſuch high perſonages, but commonly of marchants, ſouldiers, artificers, good honeſt houſholders, and alſo of vnthrifty youthes, yong damſels, old nurſes, bawds, brokers, ruffians and paraſites, with ſuch like, in whoſe behauiors, lyeth in effect the whole courſe and trade of mans life, and therefore tended altogither to the good amendment of man by diſcipline and example. It was alſo much for the ſolace & recreation of the common people by reaſon of the pageants and ſhewes. And this kind of poeme was called *Comedy*, and followed next after the *Satyre*, & by that occaſion was ſomwhat ſharpe and bitter after the nature of the *Satyre*, openly & by expreſſe names taxing men more maliciouſly and impudently then became, ſo as they were enforced for feare of quarell & blame to diſguiſe their players with ſtrange apparell, and by colouring their faces and carying hatts & capps of diuerſe faſhions to make them ſelues leſſe knowen. But as time & experience do reforme euery thing that is amiſſe, ſo this bitter poeme called the old *Comedy*, being diſuſed and taken away, the

new *Comedy* came in place, more ciuill and pleaſant a great deale and not touching any man by name, but in a certaine generalitie glancing at euery abuſe, ſo as from thenceforth fearing none ill-will or enmitie at any bodies hands, they left aſide their diſguiſings & played bare face, till one *Roſcius Gallus* the moſt excellent player among the Romaines brought vp theſe vizards, which we ſee at this day vſed, partly to ſupply the want of players, when there were moe parts then there were perſons, or that it was not thought meet to trouble & peſter princes chambers with too many folkes. Now by the chaunge of a vizard one man might play the king and the carter, the old nurſe & the yong damſell, the marchant & the ſouldier or any other part he liſted very conuenientlỹ. There be that ſay *Roſcius* did it for another purpoſe, for being him ſelfe the beſt *Hiſtrion* or buffon that was in his dayes to be found, inſomuch as *Cicero* ſaid *Roſcius* contended with him by varietie of liuely geſtures, to ſurmount the copy of his ſpeach, yet becauſe he was ſquint eyed and had a very vnpleaſant countenance, and lookes which made him ridiculous or rather odious to the preſence, he deuiſed theſe vizards to hide his owne ilfauored face. And thus much touching the *Comedy*.

CHAP. XV.

In vvhat forme of Poeſie the euill and outragious behauiours of Princes vvere reprehended.

BVt becauſe in thoſe dayes when the Poets firſt taxed by *Satyre* and *Comedy*, there was no great ſtore of Kings or Emperors or ſuch high eſtats (al men being yet for the moſt part rude, & in a maner popularly egall) they could not ſay of them or of their behauiours any thing to the purpoſe, which caſes of Princes are ſithens taken for the higheſt and greateſt matters of all. But after that ſome men among the moe became mighty and famous in the world, ſoueraignetie and dominion hauing learned them all maner of luſts and licentiouſnes of life, by which occaſions alſo their high eſtates and felicities fell many times into moſt lowe and lamentable fortunes: whereas before in their great proſperities they were both feared and reuerenced in the higheſt degree, after their deathes when the poſteritie ſtood no more in dread of them, their

their infamous life and tyrannies were layd open to all the world, their wickednes reproched, their follies and extreme insolencies derided, and their miserable ends painted out in playes and pageants, to shew the mutabilitie of fortune, and the iust punishment of God in reuenge of a vicious and euill life. These matters were also handled by the Poets and represented by action as that of the *Comedies*: but because the matter was higher then that of the *Comedies* the Poets stile was also higher and more loftie, the prouision greater, the place more magnificent: for which purpose also the players garments were made more rich & costly and solemne, and euery other thing apperteining, according to that rate: So as where the *Satyre* was pronounced by rusticall and naked *Syluanes* speaking out of a bush, & the common players of interludes called *Plampedes*, played barefoote vpon the floore: the later *Comedies* vpon scaffolds, and by men well and cleanely hosed and shod. These matters of great Princes were played vpon lofty stages, & the actors thereof ware vpon their legges buskins of leather called *Cothurni*, and other solemne habits, & for a speciall preheminence did walke vpon those high corked shoes or pantofles, which now they call in Spaine & Italy *Shoppini*. And because those buskins and high shoes were commonly made of goats skinnes very finely tanned, and dyed into colours: or for that as some say the best players reward, was a goate to be giuen him, or for that as other thinke, a goate was the peculiar sacrifice to the god *Pan*, king of all the gods of the woodes: forasmuch as a goate in Greeke is called *Tragos*, therfore these stately playes were called *Tragedies*. And thus haue ye foure sundry formes of Poesie *Drãmatick* reprehensiue, & put in execution by the feate & dexteritie of mans body, to wit, the *Satyre*, old *Comedie*, new *Comedie*, and *Tragedie*, whereas all other kinde of poems except *Eglogue* whereof shalbe entreated hereafter, were onely recited by mouth or song with the voyce to some melodious instrument.

CHAP. XVI.

In what forme of Poesie the great Princes and dominators of the world were honored.

BVt as the bad and illawdable parts of all estates and degrees were taxed by the Poets in one sort or an other, and those of

great Princes by Tragedie in eſpecial,(& not till after their deaths) as hath bene before remembred,to th'intent that ſuch exemplifying (as it were) of their blames and aduerſities, being now dead, might worke for a ſecret reprehenſion to others that were aliue, liuing in the ſame or like abuſes. So was it great reaſon that all good and vertuous perſons ſhould for their well doings be rewarded with commendation, and the great Princes aboue all others with honors and praiſes, being for many reſpects of greater moment, to haue them good & vertuous then any inferior ſort of men. Wherfore the Poets being in deede the trumpetters of all praiſe and alſo of ſlaunder (not ſlaunder, but well deſerued reproch) were in conſcience & credit bound next after the diuine praiſes of the immortall gods, to yeeld a like ratable honour to all ſuch amongſt men, as moſt reſembled the gods by excellencie of function, and had a certaine affinitie with them, by more then humane and ordinarie vertues ſhewed in their actions here vpon earth. They were therfore praiſed by a ſecond degree of laude: ſhewing their high eſtates, their Princely genealogies and pedegrees, mariages, aliances, and ſuch noble exploites, as they had done in th'affaires of peace & of warre to the benefit of their people and countries, by inuention of any noble ſcience, or profitable Art, or by making wholſome lawes or enlarging of their dominions by honorable and iuſt conqueſts, and many other wayes. Such perſonages among the Gentiles were *Bacchus*, *Ceres*, *Perſeus*, *Hercules*, *Theſeus* and many other, who thereby came to be accompted gods and halfe gods or goddeſſes [*Heroes*] & had their cōmēdations giuen by Hymne accordingly or by ſuch other poems as their memorie was therby made famous to the poſteritie for euer after, as ſhal be more at large ſayd in place conuenient. But firſt we will ſpeake ſomewhat of the playing places, and prouiſions which were made for their pageants & pomps repreſentatiue before remembred.

CHAP. XVII.

Of the places where their enterludes or poemes drammaticke vvere repreſented to the people.

AS it hath bene declared, the *Satyres* were firſt vttered in their hallowed places within the woods where they honoured their gods

gods vnder the open heauen, becauſe they had no other houſing fit for great aſſemblies. The old comedies were plaid in the broad ſtreets vpon wagons or carts vncouered, which carts were floored with bords & made for remouable ſtages to paſſe from one ſtreete of their townes to another, where all the people might ſtand at their eaſe to gaze vpō the ſights. Their new comedies or ciuill enterludes were played in open pauilions or tents of linnen cloth or lether, halfe diſplayed that the people might ſee. Afterward when Tragidies came vp they deuiſed to preſent them vpon ſcaffoldes or ſtages of timber, ſhadowed with linen or lether as the other, and theſe ſtages were made in the forme of a *Semicircle*, wherof the bow ſerued for the beholders to ſit in, and the ſtring or forepart was appointed for the floore or place where the players vttered, & had in it ſundry little diuiſions by curteins as trauerſes to ſerue for ſeueral roomes where they might repaire vnto & change their garmēts & come in againe, as their ſpeaches & parts were to be renewed. Alſo there was place appointed for the muſiciens to ſing or to play vpon their inſtrumentes at the end of euery ſcene, to the intent the people might be refreſhed, and kept occupied. This maner of ſtage in halfe circle, the Greekes called *theatrum*, as much to ſay as a beholding place, which was alſo in ſuch ſort contriued by benches and greeces to ſtand or ſit vpon, as no man ſhould empeach anothers ſight. But as ciuilitie and withall wealth encreaſed, ſo did the minde of man growe dayly more haultie and ſuperfluous in all his deuiſes, ſo as for their *theaters* in halfe circle, they came to be by the great magnificence of the Romain princes and people ſomptuouſly built with marble & ſquare ſtone in forme all round, & were called *Amphitheaters*, wherof as yet appears one amōg the anciēt ruines of Rome, built by *Pompeius Magnus*, for capaſitie able to receiue at eaſe fourſcore thouſand perſons as it is left written, & ſo curiouſly contriued as euery man might depart at his pleaſure, without any annoyance to other. It is alſo to be knowne that in thoſe great *Amphitheaters*, were exhibited all maner of other ſhewes & diſports for the people, as their fence playes, or digladiations of naked men, their wraſtlings, runnings, leapings and other practiſes of actiuitie and ſtrength, alſo their baitings of wild beaſts, as Elephants, Rhinocerōs, Tigers, Leopards

and others, which ſights much delighted the common people, and therefore the places required to be large and of great content.

CHAP. XVIII.

Of the Shepheards or paſtorall Poeſie called Eglogue, and to vvhat purpoſe it vvas firſt inuented and vſed.

SOme be of opinion, and the chiefe of thoſe who haue written in this Art among the Latines, that the paſtorall Poeſie which we commonly call by the name of *Eglogue* and *Bucolick*, a tearme brought in by the Sicilian Poets, ſhould be the firſt of any other, and before the *Satyre* comedie or tragedie, becauſe, ſay they, the ſhepheards and haywards aſſemblies & meetings when they kept their cattell and heards in the common fields and foreſts, was the firſt familiar conuerſation, and their babble and talk vnder buſhes and ſhadie trees, the firſt diſputation and contentious reaſoning, and their fleſhly heates growing of eaſe, the firſt idle wooings, and their ſongs made to their mates or paramours either vpon ſorrow or iolity of courage, the firſt amorous muſicks, ſometime alſo they ſang and played on their pipes for wagers, ſtriuing who ſhould get the beſt game, and be counted cunningeſt. All this I do agree vnto, for no doubt the ſhepheards life was the firſt example of honeſt felowſhip, their trade the firſt art of lawfull acquiſition or purchaſe, for at thoſe daies robbery was a manner of purchaſe. So ſaith *Ariſtotle* in his bookes of the Politiques, and that paſturage was before tillage, or fiſhing or fowling, or any other predatory art or cheuiſance. And all this may be true, for before there was a ſhepheard keeper of his owne, or of ſome other bodies flocke, there was none owner in the world, quick cattel being the firſt property of any forreine poſſeſſion. I ſay forreine, becauſe alway men claimed property in their apparell and armour, and other like things made by their owne trauel and induſtry, nor thereby was there yet any good towne or city or Kings palace, where pageants and pompes might be ſhewed by Comedies or Tragedies. But for all this, I do deny that the *Eglogue* ſhould be the firſt and moſt auncient forme of artificiall Poeſie, being perſwaded that the Poet deuiſed the *Eglogue* long after the other *drammatick* poems, not of purpoſe to counterfait or repreſent the ruſticall

ruſticall manner of loues and communication: but vnder the vaile of homely perſons, and in rude ſpeeches to inſinuate and glaunce at greater matters, and ſuch as perchance had not bene ſafe to haue beene diſcloſed in any other ſort, which may be perceiued by the Eglogues of *Virgill*, in which are treated by figure matters of greater importance then the loues of *Titirus* and *Corydon*. Theſe Eglogues came after to containe and enforme morall diſcipline, for the amendment of mans behauiour, as be thoſe of *Mantuan* and other moderne Poets.

CHAP. XIX.

Of hiſtoricall Poeſie, by which the famous acts of Princes and the vertuous and worthy liues of our forefuthers were reported.

THere is nothing in man of all the potential parts of his mind (reaſon and will except) more noble or more neceſſary to the actiue life thē memory: becauſe it maketh moſt to a ſound iudgement and perfect worldly wiſedome, examining and comparing the times paſt with the preſent, and by them both conſidering the time to come, concludeth with a ſtedfaſt reſolution, what is the beſt courſe to be taken in all his actions and aduices in this world: it came vpon this reaſon, experience to be ſo highly commended in all conſultations of importance, and preferred before any learning or ſcience, and yet experience is no more than a maſſe of memories aſſembled, that is, ſuch trials as man hath made in time before. Right ſo no kinde of argument in all the Oratorie craft, doth better perſwade and more vniuerſally ſatisfie then example, which is but the repreſentation of old memories, and like ſucceſſes happened in times paſt. For theſe regards the Poeſie hiſtoricall is of all other next the diuine moſt honorable and worthy, as well for the common benefit as for the ſpeciall comfort euery man receiueth by it. No one thing in the world with more delectation reuiuing our ſpirits then to behold as it were in a glaſſe the liuely image of our deare forefathers, their noble and vertuous maner of life, with other things autentike, which becauſe we are not able otherwiſe to attaine to the knowledge of, by any of our ſences, we apprehend them by memory, whereas the preſent time and things

ſo ſwiftly paſſe away, as they giue vs no leaſure almoſt to looke into them, and much leſſe to know & conſider of them throughly. The things future, being alſo euents very vncertaine, and ſuch as can not poſſibly be knowne becauſe they be not yet, can not be vſed for example nor for delight otherwiſe thē by hope. Though many promiſe the contrary, by vaine and deceitfull arts taking vpon them to reueale the truth of accidents to come, which if it were ſo as they ſurmiſe, are yet but ſciences meerely coniecturall, and not of any benefit to man or to the common wealth, where they be vſed or profeſſed. Therefore the good and exemplarie things and actions of the former ages, were reſerued only to the hiſtoricall reportes of wiſe and graue men: thoſe of the preſent time left to the fruition and iudgement of our ſences: the future as hazards and incertaine euentes vtterly neglected and layd aſide for Magicians and mockers to get their liuings by: ſuch manner of men as by negligence of Magiſtrates and remiſſes of lawes euery countrie breedeth great ſtore of. Theſe hiſtorical men neuertheleſſe vſed not the matter ſo preciſely to wiſh that al they wrote ſhould be accounted true, for that was not needefull nor expedient to the purpoſe, namely to be vſed either for example or for pleaſure: conſidering that many times it is ſeene a fained matter or altogether fabulous, beſides that it maketh more mirth than any other, works no leſſe good concluſions for example then the moſt true and veritable: but often times more, becauſe the Poet hath the handling of them to faſhion at his pleaſure, but not ſo of th'other which muſt go according to their veritie & none otherwiſe without the writers great blame. Againe as ye know mo and more excellent examples may be fained in one day by a good wit, then many ages through mans frailtie are able to put in vre, which made the learned and wittie men of thoſe times to deuiſe many hiſtoricall matters of no veritie at all, but with purpoſe to do good and no hurt, as vſing them for a maner of diſcipline and preſident of commendable life. Such was the common wealth of *Plato*, and Sir *Thomas Moores Vtopia*, reſting all in deuiſe, but neuer put in execution, and eaſier to be wiſhed then to be performed. And you ſhall perceiue that hiſtories were of three ſortes, wholly true and wholly falſe, and a third holding part of either, but for honeſt recreation,

creation, and good example they were all of them. And this may be apparant to vs not onely by the Poeticall hiſtories, but alſo by thoſe that be written in proſe: for as *Homer* wrate a fabulous or mixt report of the ſiege of Troy, and another of *Vliſſes* errors or wandrings, ſo did *Muſeus* compile a true treatiſe of the life & loues of *Leander* and *Hero*, both of them *Heroick*, and to none ill edification. Alſo as *Theucidides* wrate a worthy and veritable hiſtorie, of the warres betwixt the *Athenians* and the *Peloponeſes*: ſo did *Zenophon*, a moſt graue Philoſopher, and well trained courtier and counſellour make another (but fained and vntrue) of the childhood of *Cyrus* king of *Perſia*, neuertheles both to one effect, that is for example and good information of the poſteritie. Now becauſe the actions of meane & baſe perſonages, tend in very few caſes to any great good example: for who paſſeth to follow the ſteps, and maner of life of a craftes man, ſhepheard or ſailer, though he were his father or deareſt frend? yea how almoſt is it poſſible that ſuch maner of men ſhould be of any vertue other then their profeſſion requireth? Therefore was nothing committed to hiſtorie, but matters of great and excellent perſons & things that the ſame by irritation of good courages (ſuch as emulation cauſeth) might worke more effectually, which occaſioned the ſtory writer to chuſe an higher ſtile fit for his ſubiect, the Proſaicke in proſe, the Poet in meetre, and the Poets was by verſe exameter for his grauitie and ſtatelineſſe moſt allowable: neither would they intermingle him with any other ſhorter meaſure, vnleſſe it were in matters of ſuch qualitie, as became beſt to be ſong with the voyce, and to ſome muſicall inſtrument, as were with the Greeks, all your Hymnes & *Encomia* of *Pindarus* & *Callimachus*, not very hiſtories but a maner of hiſtoricall reportes in which caſes they made thoſe poemes in variable meaſures, & coupled a ſhort verſe with a long to ſerue that purpoſe the better, and we our ſelues who compiled this treatiſe haue written for pleaſure a litle brief *Romance* or hiſtoricall ditty in the Engliſh tong of the Iſle of great *Britaine* in ſhort and long meetres, and by breaches or diuiſions to be more commodiouſly ſong to the harpe in places of aſſembly, where the company ſhalbe deſirous to heare of old aduentures & valiaunces of noble knights in times paſt, as are thoſe of king *Arthur* and his knights

of the round table, Sir *Beuys* of *Southampton*, *Guy* of *Warwicke* and others like. Such as haue not premonition hereof, and conſideration of the cauſes alledged, would peraduenture reproue and diſgrace euery *Romance*, or ſhort hiſtoricall ditty for that they be not written in long meeters or verſes *Alexandrins*, according to the nature & ſtile of large hiſtories, wherin they ſhould do wrong for they be ſundry formes of poems and not all one.

CHAP. XX.

In what forme of Poeſie vertue in the inferiour ſort was commended.

IN euerie degree and ſort of men vertue is commendable, but not egally: not onely becauſe mens eſtates are vnegall, but for that alſo vertue it ſelfe is not in euery reſpect of egall value and eſtimation. For continence in a king is of greater merit, then in a carter, th'one hauing all oportunities to allure him to luſts, and abilitie to ſerue his appetites, th'other partly, for the baſeneſſe of his eſtate wanting ſuch meanes and occaſions, partly by dread of lawes more inhibited, and not ſo vehemently caried away with vnbridled affections, and therfore deſerue not in th'one and th'other like praiſe nor equall reward, by the very ordinarie courſe of diſtributiue iuſtice. Euen ſo parſimonie and illiberalitie are greater vices in a Prince then in a priuate perſon, and puſillanimitie and iniuſtice likewiſe: for to th'one, fortune hath ſupplied inough to maintaine them in the contrarie vertues, I meane, fortitude, iuſtice, liberalitie, and magnanimitie: the Prince hauing all plentie to vſe largeſſe by, and no want or neede to driue him to do wrong. Alſo all the aides that may be to lift vp his courage, and to make him ſtout and feareleſſe (*augent animos fortuna*) ſaith the *Mimiſt*, and very truly, for nothing pulleth downe a mans heart ſo much as aduerſitie and lacke. Againe in a meane man prodigalitie and pride are faultes more reprehenſible then in Princes, whoſe high eſtates do require in their countenance, ſpeech & expence, a certaine extraordinary, and their functions enforce them ſometime to exceede the limites of mediocritie not excuſable in a priuat perſon, whoſe manner of life and calling hath no ſuch exigence. Beſides the good and bad of Princes is more exemplarie, and thereby of greater moment then

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the priuate perſons. Therfore it is that the inferiour perſons, with their inferiour vertues haue a certaine inferiour praiſe, to guerdon their good with, & to comfort them to continue a laudable courſe in the modeſt and honeſt life and behauiour. But this lyeth not in written laudes ſo much as in ordinary reward and commendation to be giuen them by the mouth of the ſuperiour magiſtrate. For hiſtories were not intended to ſo generall and baſe a purpoſe, albeit many a meane ſouldier & other obſcure perſons were ſpoken of and made famous in ſtories, as we finde of *Irus* the begger, and *Therſites* the glorious noddie, whom *Homer* maketh mention of. But that happened (& ſo did many like memories of meane men) by reaſon of ſome greater perſonage or matter that it was long of, which therefore could not be an vniuerſall caſe nor chaunce to euery other good and vertuous perſon of the meaner ſort. Wherefore the Poet in praiſing the maner of life or death of anie meane perſon, did it by ſome litle dittie or Epigram or Epitaph in fewe verſes & meane ſtile conformable to his ſubiect. So haue you how the immortall gods were praiſed by hymnes, the great Princes and heroicke perſonages by ballades of praiſe called *Encomia*, both of them by hiſtoricall reports of great grauitie and maieſtie, the inferiour perſons by other ſlight poemes.

CHAP. XXI.

The forme wherein honeſt and profitable Artes and ſciences were treated.

THe profitable ſciences were no leſſe meete to be imported to the greater number of ciuill men for inſtruction of the people and increaſe of knowledge, then to be reſerued and kept for clerkes and great men onely. So as next vnto the things hiſtoricall ſuch doctrines and arts as the common wealth fared the better by, were eſteemed and allowed. And the ſame were treated by Poets in verſe *Exameter* ſauouring the *Heroicall*, and for the grauitie and comelineſſe of the meetre moſt vſed with the Greekes and Latines to ſad purpoſes. Such were the Philoſophicall works of *Lucretius Carus* among the Romaines, the Aſtronomicall of *Aratus* and *Manilius*, one Greeke th'other Latine, the Medicinall of *Nicander*, and that of *Oprianus* of hunting and fiſhes, and many moe that were too long to recite in this place.

CHAP. XXII.

In what forme of Poeſie the amorous affections and allurements were vttered.

THe firſt founder of all good affections is honeſt loue, as the mother of all the vicious is hatred. It was not therefore without reaſon that ſo commendable, yea honourable a thing as loue well meant, were it in Princely eſtate or priuate, might in all ciuil common wealths be vttered in good forme and order as other laudable things are. And becauſe loue is of all other humane affections the moſt puiſſant and paſſionate, and moſt generall to all ſortes and ages of men and women, ſo as whether it be of the yong or old or wiſe or holy, or high eſtate or low, none euer could truly bragge of any exemptiō in that caſe: it requireth a forme of Poeſie variable, inconſtant, affected, curious and moſt witty of any others, whereof the ioyes were to be vttered in one ſorte, the ſorrowes in an other, and by the many formes of Poeſie, the many moodes and pangs of louers, throughly to be diſcouered: the poore ſoules ſometimes praying, beſeeching, ſometime honouring, auancing, praiſing: an other while railing, reuiling, and curſing: then ſorrowing, weeping, lamenting: in the ende laughing, reioyſing & ſolacing the beloued againe, with a thouſand delicate deuiſes, odes, ſongs, elegies, ballads, ſonets and other ditties, moouing one way and another to great compaſſion.

CHAP. XXIII.

The forme of Poeticall reioyſings.

PLeaſure is the chiefe parte of mans felicity in this world, and alſo (as our Theologians ſay) in the world to come. Therefore while we may (yea alwaies if it coulde be) to reioyce and take our pleaſures in vertuous and honeſt ſort, it is not only allowable, but alſo neceſſary and very naturall to man. And many be the ioyes and conſolations of the hart: but none greater, than ſuch as he may vtter and diſcouer by ſome conuenient meanes: euen as to ſuppreſſe and hide a mans mirth, and not to haue therein a partaker, or at leaſt wiſe a witnes, is no little griefe and infelicity. Therfore nature and ciuility haue ordained (beſides the priuate ſolaces) publike reioiſings for the comfort and recreation of many. And

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they be of diuerſe ſorts and vpon diuerſe occaſions growne: one & the chiefe was for the publike peace of a countrie the greateſt of any other ciuill good. And wherein your Maieſtie (my moſt gracious Soueraigne) haue ſhewed your ſelfe to all the world for this one and thirty yeares ſpace of your glorious raigne, aboue all other Princes of Chriſtendome, not onely fortunate, but alſo moſt ſufficient vertuous and worthy of Empire. An other is for iuſt & honourable victory atchieued againſt the forraine enemy. A third at ſolemne feaſts and pompes of coronations and enſtallments of honourable orders. An other for iollity at weddings and marriages. An other at the births of Princes children. An other for priuate entertainements in Court, or other ſecret diſports in chamber, and ſuch ſolitary places. And as theſe reioyſings tend to diuers effects, ſo do they alſo carry diuerſe formes and nominations: for thoſe of victorie and peace are called *Triumphall*, whereof we our ſelues haue heretofore giuen ſome example by our *Triumphals* written in honour of her Maieſties long peace. And they were vſed by the auncients in like manner, as we do our generall proceſſions or Letanies with bankets and bonefires and all manner of ioyes. Thoſe that were to honour the perſons of great Princes or to ſolemniſe the pompes of any inſtallment were called *Encomia*, we may call them carols of honour. Thoſe to celebrate marriages were called ſongs nuptiall or *Epithalames*, but in a certaine miſticall ſenſe as ſhall be ſaid hereafter. Others for magnificence at the natiuities of Princes children, or by cuſtome vſed yearely vpon the ſame dayes, are called ſongs natall or *Genethliaca*. Others for ſecret recreation and paſtime in chambers with company or alone were the ordinary Muſickes amorous, ſuch as might be ſong with voice or to the Lute, Citheron or Harpe, or daunced by meaſures as the Italian Pauan and galliard are at theſe daies in Princes Courts and other places of honourable or ciuill aſſembly, and of all theſe we will ſpeake in order and very briefly.

CHAP. XXIIII.

The forme of Poeticall lamentations.

LAmenting is altogether contrary to reioiſing, euery man ſaith ſo, and yet is it a peece of ioy to be able to lament with eaſe,

and freely to poure forth a mans inward ſorrowes and the greefs wherewith his minde is ſurcharged. This was a very neceſſary deuiſe of the Poet and a fine, beſides his poetrie to play alſo the Phiſitian, and not onely by applying a medicine to the ordinary ſicknes of mankind, but by making the very greefit ſelfe (in part) cure of the diſeaſe. Nowe are the cauſes of mans ſorrowes many: the death of his parents, frends, allies, and children: (though many of the barbarous nations do reioyce at their burials and ſorrow at their birthes) the ouerthrowes and diſcomforts in battell, the ſubuerſions of townes and cities, the deſolations of countreis, the loſſe of goods and worldly promotions, honour and good renowne: finally the trauails and torments of loue forlorne or ill beſtowed, either by diſgrace, deniall, delay, and twenty other wayes, that well experienced louers could recite. Such of theſe greefs as might be refrained or holpen by wiſedome, and the parties owne good endeuour, the Poet gaue none order to ſorrow them: for firſt as to the good renowne it is loſt, for the more part by ſome default of the owner, and may be by his well doings recouered againe. And if it be vniuſtly taken away, as by vntrue and ſamous libels, the offenders recantation may ſuffiſe for his amends: ſo did the Poet *Steſichorus*, as it is written of him in his *Palinodie* vpon the diſprayſe of *Helena*, and recouered his eye ſight. Alſo for worldly goods they come and go, as things not long proprietary to any body, and are not yet ſubiect vnto fortunes dominion ſo, but that we our ſelues are in great part acceſſarie to our own loſſes and hinderaunces, by ouerſight & miſguiding of our ſelues and our things, therefore why ſhould we bewaile our ſuch voluntary detriment? But death the irrecouerable loſſe, death the dolefull departure of frendes, that can neuer be recontinued by any other meeting or new acquaintance. Beſides our vncertaintie and ſuſpition of their eſtates and welfare in the places of their new abode, ſeemeth to carry a reaſonable pretext of iuſt ſorrow. Likewiſe the great ouerthrowes in battell and deſolations of countreys by warres, aſwell for the loſſe of many liues and much libertie as for that it toucheth the whole ſtate, and euery priuate man hath his portion in the damage: Finally for loue, there is no frailtie in fleſh and bloud ſo excuſable as it, no comfort or diſcomfort greater

then

then the good and bad ſucceſſe thereof, nothing more naturall to man, nothing of more force to vanquiſh his will and to inuegle his iudgement. Therefore of death and burials, of th'aduerſities by warres, and of true loue loſt or ill beſtowed, are th'onely ſorrowes that the noble Poets ſought by their arte to remoue or appeaſe, not with any medicament of a contrary temper, as the *Galemiſtes* vſe to cure [*contraria contrarijs*] but as the *Paracelſians*, who cure [*ſimilia ſimulibus*] making one dolour to expell another, and in this caſe, one ſhort ſorrowing the remedie of a long and grieuous ſorrow. And the lamenting of deathes was chiefly at the very burialls of the dead, alſo at monethes mindes and longer times, by cuſtome continued yearely, when as they vſed many offices of ſeruice and loue towardes the dead, and thereupon are called *Obſequies* in our vulgare, which was done not onely by cladding the mourners their friendes and ſeruauntes in blacke veſtures, of ſhape dolefull and ſad, but alſo by wofull countenaunces and voyces, and beſides by Poeticall mournings in verſe. Such funerall ſongs were called *Epicedia* if they were ſong by many, and *Monodia* if they were vttered by one alone, and this was vſed at the enterment of Princes and others of great accompt, and it was reckoned a great ciuilitie to vſe ſuch ceremonies, as at this day is alſo in ſome countrey vſed. In Rome they accuſtomed to make orations funerall and commendatorie of the dead parties in the publique place called *Procoſtris*: and our *Theologians*, in ſtead thereof vſe to make ſermons, both teaching the people ſome good learning, and alſo ſaying well of the departed. Thoſe ſongs of the dolorous diſcomfits in battaile, and other deſolations in warre, or of townes ſaccaged and ſubuerted, were ſong by the remnant of the army ouerthrowen, with great skrikings and outcries, holding the wrong end of their weapon vpwards in ſigne of ſorrow and diſpaire. The cities alſo made generall mournings & offred ſacrifices with Poeticall ſongs to appeaſe the wrath of the martiall gods & goddeſſes. The third ſorrowing was of loues, by long lamentation in *Elegie*: ſo was their ſong called, and it was in a pitious maner of meetre, placing a limping *Pentameter*, after a luſty *Exameter*, which made it go dolouroufly more then any other meeter.

CHAP. XXV.

Of the ſolemne reioyſings at the natiuitie of Princes children.

TO returne from ſorrow to reioyſing it is a very good hap and no vnwiſe part for him that can do it, I ſay therefore, that the comfort of iſſue and procreation of children is ſo naturall and ſo great, not onely to all men but ſpecially to Princes, as duetie and ciuilitie haue made it a common cuſtome to reioyſe at the birth of their noble children, and to keepe thoſe dayes hallowed and feſtiuall for euer once in the yeare, during the parentes or childrens liues: and that by publique order & conſent. Of which reioyſings and mirthes the Poet miniſtred the firſt occaſion honorable, by preſenting of ioyfull ſongs and ballades, prayſing the parentes by proofe, the child by hope, the whole kinred by report, & the day it ſelfe with wiſhes of all good ſucceſſe, long life, health & proſperitie for euer to the new borne. Theſe poemes were called in Greeke *Genetliaca*, with vs they may be called natall or birth ſongs.

CHAP. XXVI.

The maner of reioyſings at mariages and vveddings.

AS the conſolation of children well begotten is great, no leſſe but rather greater ought to be that which is occaſion of children, that is honorable matrimonie, a loue by al lawes allowed, not mutable nor encombred with ſuch vaine cares & paſſions, as that other loue, whereof there is no aſſurance, but looſe and fickle affection occaſioned for the moſt part by ſodaine ſights and acquaintance of no long triall or experience, nor vpon any other good ground wherein any ſuretie may be conceiued: wherefore the Ciuill Poet could do no leſſe in conſcience and credit, then as he had before done to the ballade of birth: now with much better deuotion to celebrate by his poeme the chearefull day of mariages aſwell Princely as others, for that hath alwayes bene accompted with euery countrey and nation of neuer ſo barbarous people, the higheſt & holieſt, of any ceremonie apperteining to man: a match forſooth made for euer and not for a day, a ſolace prouided for youth, a comfort for age, a knot of alliance & amitie indiſſoluble: great reioyſing was therefore due to ſuch a matter and to ſo gladſome

ſome a time. This was done in ballade wiſe as the natall ſong, and was ſong very ſweetely by Muſitians at the chamber dore of the Bridegroome and Bride at ſuch times as ſhalbe hereafter declared and they were called *Epithalamies* as much to ſay as ballades at the bedding of the bride: for ſuch as were ſong at the borde at dinner or ſupper were other Muſickes and not properly *Epithalamies*. Here, if I ſhall ſay that which apperteineth to th'arte, and diſcloſe the miſterie of the whole matter, I muſt and doe with all humble reuerence beſpeake pardon of the chaſte and honorable eares, leaſt I ſhould either offend them with licentious ſpeach, or leaue them ignorant of the ancient guiſe in old times vſed at weddings (in my ſimple opinion) nothing reproueable. This *Epithalame* was deuided by breaches into three partes to ſerue for three ſeuerall fits or times to be ſong. The firſt breach was ſong at the firſt parte of the night when the ſpouſe and her husband were brought to their bed & at the very chamber dore, where in a large vtter roome vſed to be (beſides the muſitiēs) good ſtore of ladies or gētlewomen of their kinſefolkes, & others who came to honor the mariage, & the tunes of the ſongs were very loude and ſhrill, to the intent there might no noiſe be hard out of the bed chāber by the skreeking & outcry of the young damoſell feeling the firſt forces of her ſtiffe & rigorous young man, ſhe being as all virgins tender & weake, & vnexpert in thoſe maner of affaires. For which purpoſe alſo they vſed by old nurſes (appointed to that ſeruice) to ſuppreſſe the noiſe by caſting of pottes full of nuttes round about the chamber vpon the hard floore or pauemēt, for they vſed no mattes nor ruſhes as we doe now. So as the Ladies and gentlewomen ſhould haue their eares ſo occupied what with Muſicke, and what with their handes wantonly ſcambling and catching after the nuttes, that they could not intend to harken after any other thing. This was as I ſaid to diminiſh the noiſe of the laughing lamenting ſpouſe. The tenour of that part of the ſong was to congratulate the firſt acquaintance and meeting of the young couple, allowing of their parents good diſcretions in making the match, thē afterward to ſound cherfully to the onſet and firſt encounters of that amorous battaile, to declare the cōfort of childrē, & encreaſe of loue by that meane cheifly cauſed: the bride ſhewing her ſelf euery waies well diſpoſed and ſtill

ſupplying occaſions of new luſtes and loue to her husband, by her obedience and amorous embracings and all other allurementes. About midnight or one of the clocke, the Muſicians came again to the chamber dore(all the Ladies and other women as they were of degree, hauing taken their leaue, and being gone to their reſt.) This part of the ballade was to refreſh the faint and weried bodies and ſpirits, and to animate new appetites with cherefull wordes, encoraging thē to the recontinuance of the ſame entertainments, praiſing and commēding(by ſuppoſall) the good conformities of them both, & their deſire one to vanquiſh the other by ſuch frēdly conflictes : alledging that the firſt embracementes neuer bred barnes,by reaſon of their ouermuch affection and heate, but onely made paſſage for children and enforced greater liking to the late made match. That the ſecond aſſaultes, were leſſe rigorous, but more vigorous and apt to auance the purpoſe of procreation,that therefore they ſhould perſiſt in all good appetite with an inuincible courage to the end. This was the ſecond part of the *Epithalamie*. In the morning when it was faire broad day, & that by liklyhood all tournes were ſufficiently ſerued, the laſt actes of the enterlude being ended,& that the bride muſt within few hours ariſe and apparrell her ſelfe, no more as a virgine, but as a wife, and about dinner time muſt by order come forth *Sicut ſponſa de thalamo*, very demurely and ſtately to be ſene and acknowledged of her parents and kinsfolkes whether ſhe were the ſame woman or a changeling,or dead or aliue,or maimed by any accident nocturnall. The ſame Muſicians came againe with this laſt part,and greeted them both with a Pſalme of new applauſions, for that they had either of them ſo well behaued them ſelues that night, the husband to rob his ſpouſe of her maidenhead and ſaue her life, the bride ſo luſtely to ſatisfie her husbandes loue and ſcape with ſo litle daunger of her perſon, for which good chaunce that they ſhould make a louely truce and abſtinence of that warre till next night ſealing the placard of that louely league, with twentie maner of ſweet kiſſes, then by good admonitions enformed them to the frugall & thriftie life all the reſt of their dayes. The good man getting and bringing home, the wife ſauing that which her huſband ſhould get, therewith to be the better able to keepe good

hoſpitalitie

hoſpitalitie, according to their eſtates, and to bring vp their children, (if God ſent any) vertuouſly, and the better by their owne good example. Finally to perſeuer all the reſt of their life in true and inuiolable wedlocke. This ceremony was omitted when men maried widowes or ſuch as had taſted the frutes of loue before, (we call them well experienced young women) in whom there was no feare of daunger to their perſons, or of any outcry at all, at the time of thoſe terrible approches. Thus much touching the vſage of *Epithalamie* or bedding ballad of the ancient times, in which if there were any wanton or laſciuious matter more then ordinarie which they called *Ficenina licētia* it was borne withal for that time becauſe of the matter no leſſe requiring. *Catullus* hath made of thē one or two very artificiall and ciuil: but none more excellent then of late yeares a young noble man of Germanie as I take it *Iohānes ſecundus* who in that and in his poeme *De baſis*, paſſeth any of the auncient or moderne Poetes in my iudgment.

CHAP. XXVII.

The manner of Poeſie by which they vttered their bitter taunts, and priuy nips, or witty ſcoffes and other merry conceits.

BVt all the world could not keepe, nor any ciuill ordinance to the contrary ſo preuaile, but that men would and muſt needs vtter their ſplenes in all ordinarie matters alſo: or elſe it ſeemed their bowels would burſt, therefore the poet deuiſed a prety faſhioned poeme ſhort and ſweete (as we are wont to ſay) and called it *Epigramma* in which euery mery conceited man might without any long ſtudie or tedious ambage, make his frend ſport, and anger his foe, and giue a prettie nip, or ſhew a ſharpe conceit in few verſes: for this *Epigramme* is but an inſcription or writting made as it were vpon a table, or in a windowe, or vpon the wall or mantell of a chimney in ſome place of common reſort, where it was allowed euery man might come, or be ſitting to chat and prate, as now in our tauernes and common tabling houſes, where many merry heades meete, and ſcrible with ynke with chalke, or with a cole ſuch matters as they would euery mā ſhould know, & deſcant vpō. Afterward the ſame came to be put in paper and in bookes, and vſed as ordinarie meſſiues, ſome of frendſhip, ſome

of deſiaunce,or as other meſſages of mirth: *Martiall* was the cheife of this skil among the Latines,& at aheſe days the beſt Epigrãmes we finde,& of the ſharpeſt conceit are thoſe that haue bene gathered among the reliques of the two muet *Satyres* in Rome, *Paſquill* and *Marphorius*,which in time of *Sede vacante*, when merry conceited men liſted to gibe & ieſt at the dead Pope,or any of his Cardinales, they faſtened them vpon thoſe Images which now lie in the open ſtreets, and were tollerated, but after that terme expired they were inhibited againe. Theſe inſcriptions or Epigrammes at their begining had no certaine author that would auouch them, ſome for feare of blame, if they were ouer ſaucy or ſharpe , others for modeſtie of the writer as was that *diſticke* of *Virgil* which he ſet vpon the pallace gate of the emperour *Auguſtus*, which I will recite for the breifnes and quicknes of it, & alſo for another euente that fell out vpon the matter worthy to be remembred. Theſe were the verſes.

Nocte pluit tota, redeunt ſpectacula mane
Diuiſum imperium cum Ioue Cæſar habet.

Which I haue thus Engliſhed,

It raines all night, early the ſoewes returne
God and Cæſar, do raigne and rule by turne.

As much to ſay, God ſheweth his power by the night raines. Cæſar his magnificence by the pompes of the day.

Theſe two verſes were very well liked, and brought to th'Emperours Maieſtie,who tooke great pleaſure in them, & willed the author ſhould be knowen. A ſaufie courtier profered him ſelfe to be the man,and had a good reward giuen him: for the Emperour him ſelf was not only learned, but of much munificence toward all learned men: whereupon *Virgill* ſeing him ſelf by his ouermuch modeſtie defrauded of the reward, that an impudent had gotten by abuſe of his merit, came the next night, and faſtened vpon the ſame place this halfe metre, foure times iterated. Thus.

Sic vos non vobis
Sic vos non vobis
Sic vos non vobis
Sic vos non vobis

And there it remained a great while becauſe no man wiſt what it

it meant, till *Virgill* opened the whole fraude by this deuiſe. He wrote aboue the ſame halfe metres this whole verſe *Exameter*.

Hos ego verſiculos feci tulit alter honores.

And then finiſhed the foure half metres, thus.

Sic vos non vobis *Fertis aratra boues*
Sic vos non vobis *Vellera fertis oues*
Sic vos non vobis *Mellificatis apes*
Sic vos non vobis *Indificatis aues.*

And put to his name *Publius Virgilius Maro*. This matter came by and by to Th'emperours eare, who taking great pleaſure in the deuiſe called for *Virgill*, and gaue him not onely a preſent reward, with a good allowance of dyet a bonche in court as we vſe to call it: but alſo held him for euer after vpon larger triall he had made of his learning and vertue in ſo great reputation, as he vouchſafed to giue him the name of a frend (*amicus*) which among the Romanes was ſo great an honour and ſpeciall fauour, as all ſuch perſons were allowed to the Emperours table, or to the Senatours who had receiued them (as frendes) and they were the only men that came ordinarily to their boords, & ſolaced with them in their chambers, and gardins when none other could be admitted.

CHAP. XXVIII.

Of the poeme called Epitaph vſed for memoriall of the dead.

AN Epitaph is but a kind of Epigram only applied to the report of the dead perſons eſtate and degree, or of his other good or bad partes, to his commendation or reproch: and is an inſcription ſuch as a man may commodiouſly write or engraue vpon a tombe in few verſes, pithie, quicke and ſententious for the paſſer by to peruſe, and iudge vpon without any long tariaunce: So as if it exceede the meaſure of an Epigram, it is then (if the verſe be correſpondent) rather an Elegie then an Epitaph which errour many of theſe baſtard rimers commit, becauſe they be not learned, nor (as we are wont to ſay) their catſtes maſters, for they make long and tedious diſcourſes, and write them in large tables to be hanged vp in Churches and chauncells ouer the tombes of great men and others, which be ſo exceeding long as one muſt haue halfe

a dayes leasure to reade one of them, & must be called away before he come halfe to the end, or else be locked into the Church by the Sexten as I my selfe was once serued reading an Epitaph in a certain cathedrall Church of England. They be ignorat of poesie that call such lõg tales by the name of Epitaphes, they might better call them Elegies, as I said before, and then ought neither to be engrauen nor hanged vp in tables. I haue seene them neuertheles vpon many honorable tombes of these late times erected, which doe rather disgrace then honour either the matter or maker.

CHAP. XXIX.

A certaine auncient forme of poesie by which men did vse to reproch their enemies.

AS frendes be a rich and ioyfull possession, so be foes a continuall torment and canker to the minde of man, and yet there is no possible meane to auoide this inconuenience, for the best of vs all, & he that thinketh he liues most blameless, liues not without enemies, that enuy him for his good parts, or hate him for his euill. There be wise men, and of them the great learned man *Plutarch* that tooke vpon them to perswade the benefite that men receiue by their enemies, which though it may be true in manner of *Paradoxe*, yet I finde mans frailtie to be naturally such, and alwayes hath beene, that he cannot conceiue it in his owne case, nor shew that patience and moderation in such greifs, as becommeth the man perfite and accomplisht in all vertue: but either in deede or by word, he will seeke reuenge against them that malice him, or practise his harmes, specially such foes as oppose themselues to a mans loues. This made the auncient Poetes to inuent a meane to rid the gall of all such Vindicatiue men: so as they might be a wrecked of their wrong, & neuer bely their enemie with slaunderous vntruthes. And this was done by a maner of imprecation, or as we call it by cursing and banning of the parties, and wishing all euill to a light vpon them, and though it neuer the sooner happened, yet was it great easment to the boiling stomacke: They were called *Diræ*, such as *Virgill* made aginst *Battarus*, and *Ouide* against *Ibis*: we Christians are forbidden to vse such vncharitable fashions, and willed to referre all our reuenges to God alone.

CHAP.

CHAP. XXX

Of ſhort Epigrames called Poſies.

THere be alſo other like Epigrammes that were ſent vſually for new yeares giftes or to be Printed or put vpon their banketting diſhes of ſuger plate, or of march paines, & ſuch other dainty meates as by the curteſie & cuſtome euery geſt might carry from a common feaſt home with him to his owne houſe, & were made for the nonce, they were called *Nenia* or *apophoreta*, and neuer contained aboue one verſe, or two at the moſt, but the ſhorter the better, we call them Poſies, and do paint them now a dayes vpon the backe ſides of our fruite trenchers of wood, or vſe them as deuiſes in rings and armes and about ſuch courtly purpoſes. So haue we remembred and ſet forth to your Maieſtie very briefly, all the commended fourmes of the auncient Poeſie, which we in our vulgare makings do imitate and vſe vnder theſe common names: enterlude, ſong, ballade, carroll and ditty: borrowing them alſo from the French al ſauing this word (ſong) which is our naturall Saxon Engliſh word. The reſt, ſuch as time and vſurpation by cuſtome haue allowed vs out of the primitiue Greeke & Latine, as Comedie, Tragedie, Ode, Epitaphe, Elegie, Epigramme, and other moe. And we haue purpoſely omitted all nice or ſcholaſticall curioſities not meete for your Maieſties contemplation in this our vulgare arte, and what we haue written of the auncient formes of Poemes, we haue taken from the beſt clerks writing in the ſame arte. The part that next followeth to wit of proportion, becauſe the Greeks nor Latines neuer had it in vſe, nor made any obſeruation, no more then we doe of their feete, we may truly affirme, to haue bene the firſt deuiſers thereof our ſelues, as αὐτοδίδακτοι, and not to haue borrowed it of any other by learning or imitation, and thereby truſting to be holden the more excuſable if any thing in this our labours happen either to miſlike, or to come ſhort of th'authors purpoſe, becauſe commonly the firſt attempt in any arte or engine artificiall is amendable, & in time by often experiences reformed. And ſo no doubt may this deuiſe of ours be, by others that ſhall take the penne in hand after vs.

CHAP. XXXI.

Who in any age haue bene the moſt commended writers in our Engliſh Poeſie, and the Authors cenſure giuen vpon them.

IT appeareth by ſundry records of bookes both printed & written, that many of our countreymen haue painfully trauelled in this part: of whoſe works ſome appeare to be but bare tranſlatiõs, other ſome matters of their owne inuention and very commendable, whereof ſome recitall ſhall be made in this place, to th'intent chiefly that their names ſhould not be defrauded of ſuch honour as ſeemeth due to them for hauing by their thankefull ſtudies ſo much beautified our Engliſh tong (as at this day it will be found our nation is in nothing inferiour to the French or Italian for copie of language, ſubtiltie of deuice, good method and proportion in any forme of poeme, but that they may compare with the moſt, and perchance paſſe a great many of them. And I will not reach aboue the time of king *Edward* the third, and *Richard* the ſecond for any that wrote in Engliſh meeter: becauſe before their times by reaſon of the late Normane conqueſt, which had brought into this Realme much alteration both of our langage and lawes, and there withall a certain martiall barbarouſnes, whereby the ſtudy of all good learning was ſo much decayd, as long time after no man or very few entended to write in any laudable ſcience: ſo as beyond that time there is litle or nothing worth commendation to be founde written in this arte. And thoſe of the firſt age were *Chaucer* and *Gower* both of them as I ſuppoſe Knightes. After whom followed *Iohn Lydgate* the monke of Bury, & that nameles, who wrote the *Satyre* called Piers Plowman, next him followed *Harding* the Chronicler, then in king *Henry* th'eight times *Skelton*, (I wot not for what great worthines) ſurnamed the Poet *Laureat*. In the latter end of the ſame kings raigne ſprõg vp a new company of courtly makers, of whom Sir *Thomas Wyat* th'elder & *Henry* Earle of Surrey were the two chieftaines, who hauing trauailed into Italie, and there taſted the ſweete and ſtately meaſures and ſtile of the Italiã Poeſie as nouices newly crept out of the ſchooles of *Dante Arioſte* and *Petrarch*, they greatly polliſhed our rude & homely maner of vulgar Poeſie, from that it had bene before, and for that cauſe may iuſtly be ſayd the firſt reformers of our Engliſh

meeter

meetre and ſtile. In the ſame time or not long after was the Lord *Nicholas Vaux*, a man of much facilitie in vulgar makings. Afterward in king *Edward* the ſixths time came to be in reputation for the ſame facultie *Thomas Sternehold*, who firſt tranſlated into Engliſh certaine Pſalmes of Dauid, and *Iohn Heywood* the Epigrammatiſt who for the myrth and quickneſſe of his conceits more then for any good learning was in him came to be well benefited by the king. But the principall man in this profeſſion at the ſame time was Maiſter *Edward Ferrys* a man of no leſſe mirth & felicitie that way, but of much more skil, & magnificence in his meeter, and therefore wrate for the moſt part to the ſtage, in Tragedie and ſometimes in Comedie or Enterlude, wherein he gaue the king ſo much good recreation, as he had thereby many good rewardes. In Queenes *Maries* time floriſhed aboue any other Doctour *Phaer* one that was well learned & excellently well tranſlated into Engliſh verſe Heroicall certaine bookes of *Virgils Æneidos*. Since him followed Maiſter *Arthure Golding*, who with no leſſe commendation turned into Engliſh meetre the Metamorphoſis of *Ouide*, and that other Doctour, who made the ſupplement to thoſe bookes of *Virgils Æneidos*, which Maiſter *Phaer* left vndone. And in her Maieſties time that now is are ſprong vp an other crew of Courtly makers Noble men and Gentlemen of her Maieſties owne ſeruauntes, who haue written excellently well as it would appeare if their doings could be found out and made publicke with the reſt, of which number is firſt that noble Gentleman *Edward* Earle of Oxford. *Thomas* Lord of Bukhurſt, when he was young, *Henry* Lord Paget, Sir *Philip Sydney*, Sir *Walter Rawleigh*, Maſter *Edward Dyar*, Maiſter *Fulke Greuell*, *Gaſcoin*, *Britton*, *Turberuille* and a great many other learned Gentlemen, whoſe names I do not omit for enuie, but to auoyde tediouſneſſe, and who haue deſerued no little commendation. But of them all particularly this is myne opinion, that *Chaucer*, with *Gower*, *Lidgat* and *Harding* for their antiquitie ought to haue the firſt place, and *Chaucer* as the moſt renowmed of them all, for the much learning appeareth to be in him aboue any of the reſt. And though many of his bookes be but bare tranſlations out of the Latin & French, yet are they wel handled, as his bookes of *Troilus*

and *Creſſeid*, and the Romant of the Roſe, whereof he tranſlated but one halfe, the deuice was *Iohn de Mehunes* a French Poet, the Canterbury tales were *Chaucers* owne inuention as I ſuppoſe, and where he ſheweth more the naturall of his pleaſant wit, then in any other of his workes, his ſimilitudes compariſons and all other deſcriptions are ſuch as can not be amended. His meetre Heroicall of *Troilus* and *Creſſeid* is very graue and ſtately, keeping the the ſtaffe of ſeuen, and the verſe of ten, his other verſes of the Canterbury tales be but riding ryme, neuertheleſſe very well becomming the matter of that pleaſaunt pilgrimage in which euery mans part is playd with much decency. *Gower* ſauing for his good and graue moralities, had nothing in him highly to be commended, for his verſe was homely and without good meaſure, his wordes ſtrained much deale out of the French writers, his ryme wreſted, and in his inuentions ſmall ſubtillitie: the applications of his moralities are the beſt in him, and yet thoſe many times very groſſely beſtowed, neither doth the ſubſtance of his workes ſufficiently aunſwere the ſubtilitie of his titles. *Lydgat* a tranſlatour onely and no deuiſer of that which he wrate, but one that wrate in good verſe. *Harding* a Poet Epick or Hiſtoricall, handled himſelfe well according to the time and maner of his ſubiect. He that wrote the Satyr of Piers Ploughman, ſeemed to haue bene a malcontent of that time, and therefore bent himſelfe wholy to taxe the diſorders of that age, and ſpecially the pride of the Romane Clergy, of whoſe fall he ſeemeth to be a very true Prophet, his verſe is but looſe meetre, and his termes hard and obſcure, ſo as in them is litle pleaſure to be taken. *Skelton* a ſharpe Satiriſt, but with more rayling and ſcoffery then became a Poet Lawreat, ſuch among the Greekes were called *Pantomimi*, with vs Buffons, altogether applying their wits to Scurrillities & other ridiculous matters. *Henry* Earle of Surrey and Sir *Thomas Wyat*, betweene whom I finde very litle differēce, I repute them (as before) for the two chief lāternes of light to all others that haue ſince employed their pennes vpon Engliſh Poeſie, their conceits were loftie, their ſtiles ſtately, their conueyance cleanely, their termes proper, their meetre ſweete and well proportioned, in all imitating very naturally and ſtudiouſly their Maiſter *Francis Petrarcha*.

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The Lord *Vaux* his commendatiõ lyeth chiefly in the facillitie of his meetre, and the aptneſſe of his deſcriptions ſuch as he taketh vpon him to make, namely in ſundry of his Songs, wherein he ſheweth the counterfait actiõ very liuely & pleaſantly. Of the later ſort I thinke thus, That for Tragedie, the Lord of Buckhurſt, & Maiſter *Edward Ferrys* for ſuch doings as I haue ſene of theirs do deſerue the hyeſt price: Th'Earle of Oxford and Maiſter *Edwardes* of her Maieſties Chappell for Comedy and Enterlude. For Eglogue and paſtorall Poeſie, Sir *Philip Sydney* and Maiſter *Challenner*, and that other Gentleman who wrate the late ſhepheardes Callender. For dittie and amourous *Ode* I finde Sir *Walter Rawleyghs* vayne moſt loftie, inſolent, and paſſionate. Maiſter *Edward Dyar*, for Elegie moſt ſweete, ſolempne and of high conceit. *Gaſcon* for a good meeter and for a plentifull vayne. *Phaer* and *Golding* for a learned and well corrected verſe, ſpecially in tranſlation cleare and very faithfully anſwering their authours intent. Others haue alſo written with much facillitie, but more commendably perchance if they had not written ſo much nor ſo popularly. But laſt in recitall and firſt in degree is the Queene our ſoueraigne Lady, whoſe learned, delicate, noble Muſe, eaſily ſurmounteth all the reſt that haue writtẽ before her time or ſince, for ſence, ſweetneſſe and ſubtillitie, be it in Ode, Elegie, Epigram, or any other kinde of poeme Heroick or Lyricke, wherein it ſhall pleaſe her Maieſtie to employ her penne, euen by as much oddes as her owne excellent eſtate and degree exceedeth all the reſt of her moſt humble vaſſalls.

THE SECOND BOOKE, OF PROPORTION POETICAL.

CHAP. I.

Of Proportion Poeticall.

IT is ſaid by ſuch as profeſſe the Mathematicall ſciences, that all things ſtand by proportion, and that without it nothing could ſtand to be good or beautiful. The Doctors of our Theologie to the ſame effect, but in other termes, ſay: that God made the world by number, meaſure and weight: ſome for weight ſay tune, and peraduenture better. For weight is a kind of meaſure or of much conueniencie with it: and therefore in their deſcriptions be alwayes coupled together (*ſtatica & metrica*) weight and meaſures. Hereupon it ſeemeth the Philoſopher gathers a triple proportion, to wit, the Arithmeticall, the Geometricall, and the Muſical. And by one of theſe three is euery other proportion guided of the things that haue conueniencie by relation, as the viſible by light colour and ſhadow: the audible by ſtirres, times and accents: the odorable by ſmelles of ſundry temperaments: the taſtible by ſauours to the rate: the tangible by his obiectes in this or that regard. Of all which we leaue to ſpeake, returning to our poeticall proportion, which holdeth of the Muſical, becauſe as we ſayd before Poeſie is a skill to ſpeake & write harmonically: and verſes or rime be a kind of Muſicall vterance, by reaſon of a certaine congruitie in ſounds pleaſing the eare, though not perchance ſo exquiſitely as the harmonicall concents of the artificial Muſicke, conſiſting in ſtrained tunes, as is the vocall Muſike, or that of melodious inſtruments, as Lutes, Harpes, Regals, Records and ſuch like. And this our proportion Poeticall

reſteth in fiue points: Staffe, Meaſure, Concord, Scituation and figure all which ſhall be ſpoken of in their places.

CHAP. II.
Of proportion in Staffe.

STaffe in our vulgare Poeſie I know not why it ſhould be ſo called, vnleſſe it be for that we vnderſtand it for a bearer or ſupporter of a ſong or ballad, not vnlike the old weake bodie, that is ſtayed vp by his ſtaffe, and were not otherwiſe able to walke or to ſtand vpright. The Italian called it *Stanza*, as if we ſhould ſay a reſting place: and if we conſider well the forme of this Poeticall ſtaffe, we ſhall finde it to be a certaine number of verſes allowed to go altogether and ioyne without any intermiſſion, and doe or ſhould finiſh vp all the ſentẽces of the ſame with a full period, vnleſſe it be in ſom ſpecial caſes, & there to ſtay till another ſtaffe follow of like ſort: and the ſhorteſt ſtaffe conteineth not vnder foure verſes, nor the longeſt aboue ten, if it paſſe that number it is rather a whole ditty then properly a ſtaffe. Alſo for the more part the ſtaues ſtand rather vpon the euen nomber of verſes then the odde, though there be of both ſorts. The firſt proportion then of a ſtaffe is by *quadrien* or foure verſes. The ſecond of fiue verſes, and is ſeldome vſed. The third by *ſizeme* or ſixe verſes, and is not only moſt vſual, but alſo very pleaſant to th'eare. The fourth is in ſeuẽ verſes, & is the chiefe of our ancient proportions vſed by any rimer writing any thing of hiſtorical or graue poeme, as ye may ſee in *Chaucer* and *Lidgate* th'one writing the loues of *Troylus* and *Creſſeida*, th'other of the fall of Princes: both by them tranſlated not deuiſed. The firſt proportion is of eight verſes very ſtately and *Heroicke*, and which I like better then that of ſeuen, becauſe it receaueth better band. The ſixt is of nine verſes, rare but very graue. The ſeuenth proportion is of tenne verſes, very ſtately, but in many mens opinion too long: neuertheleſſe of very good grace & much grauitie. Of eleuen and twelue I find none ordinary ſtaues vſed in any vulgar language, neither doth it ſerue well to continue any hiſtoricall report or ballade, or other ſong: but is a dittie of it ſelf, and no ſtaffe, yet ſome moderne writers haue vſed it but very ſeldome. Then laſt of all haue ye a proportion to be vſed in the num-

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ber of your ſtaues,as to a caroll and a ballade,to a ſong,& a round, or virelay.For to an hiſtoricall poeme no certain number is limited,but as the matter fals out: alſo a *diſtick* or couple of verſes is not to be accompted a ſtaffe,but ſerues for a continuance as we ſee in Elegie, Epitaph, Epigramme or ſuch meetres,of plaine concord not harmonically entertangled, as ſome other ſongs of more delicate muſick be.

A ſtaffe of foure verſes containeth in it ſelfe matter ſufficient to make a full periode or complement of ſence, though it doe not alwayes ſo,and therefore may go by diuiſions.

A ſtaffe of fiue verſes,is not much vſed becauſe he that can not comprehend his periode in foure verſes, will rather driue it into ſix then leaue it in fiue,for that the euen number is more agreable to the eare then the odde is.

A ſtaffe of ſixe verſes, is very pleaſant to the eare, and alſo ſerueth for a greater complement then the inferiour ſtaues, which maketh him more commonly to be vſed.

A ſtaffe of ſeuen verſes,moſt vſuall with our auncient makers, alſo the ſtaffe of eight, nine and ten of larger complement then the reſt,are onely vſed by the later makers,& vnleſſe they go with very good bande,do not ſo well as the inferiour ſtaues. Therefore if ye make your ſtaffe of eight,by two fowers not entertangled ,it is not a huitaine or a ſtaffe of eight, but two quadreins, ſo is it in ten verſes,not being entertangled they be but two ſtaues of fiue.

CHAP. III.

Of proportion in meaſure.

METeter and meaſure is all one,for what the Greekes call μετρον, the Latines call *Menſura*,and is but the quantitie of a verſe, either long or ſhort. This quantitie with them conſiſteth in the number of their feete:& with vs in the number of ſillables, which are comprehended in euery verſe, not regarding his feete, otherwiſe then that we allow in ſcanning our verſe , two ſillables to make one ſhort portiõ(ſuppoſe it a foote)in euery verſe. And after that ſort ye may ſay, we haue feete in our vulgare rymes, but that is improperly: for a foote by his ſence naturall is a mẽber of office and function,and ſerueth to three purpoſes,that is to ſay, to go,to

runne,& to ſtand ſtill: ſo as he muſt be ſometimes ſwift, ſometimes ſlow, ſometime vnegally marching, or peraduēture ſteddy. And if our feete Poeticall want theſe qualities it can not be ſayd a foote in ſence tranſlatiue as here. And this commeth to paſſe, by reaſon of the euident motion and ſtirre, which is perceiued in the ſounding of our wordes not alwayes egall: for ſome aske longer, ſome ſhorter time to be vttered in,& ſo by the Philoſophers definition, ſtirre is the true meaſure of time. The Greekes & Latines becauſe their wordes hapned to be of many ſillables, and very few of one ſillable, it fell out right with them to conceiue and alſo to perceiue, a notable diuerſitie of motion and times in the pronuntiation of their wordes, and therefore to euery *biſſillable* they allowed two times,& to a *triſſillable* three times,& to euery *poliſillable* more, according to his quantitie,& their times were ſome long, ſome ſhort according as their motions were ſlow or ſwift. For the ſound of ſome ſillable ſtayd the eare a great while, and others ſlid away ſo quickly, as if they had not bene pronounced, then euery ſillable being allowed one time, either ſhort or long, it fell out that euery *tetraſillable* had foure times, euery *triſſillable* three, and the *biſſillable* two, by which obſeruation euery word, not vnder that fiſe, as he ranne or ſtood in a verſe, was called by them a foote of ſuch and ſo many times, namely the *biſſillable* was either of two long times as the *ſpondeus*, or two ſhort, as the *pirchius*, or of a long & a ſhort as the *trocheus*, or of a ſhort and a long as the *iambus*: the like rule did they ſet vpon the word *triſſillable*, calling him a foote of three times: as the *dactulus* of a long and two ſhort: the *molloſſus* of three long, the *tribracchus* of three ſhort, the *amphibracchus* of two long and a ſhort, the *amphimacer* of two ſhort and a long. The word of foure ſillables they called a foote of foure times, ſome or all of them, either long or ſhort: and yet not ſo content they mounted higher, and becauſe their wordes ſerued well thereto, they made feete of ſixe times: but this proceeded more of curioſitie, then otherwiſe: for whatſoeuer foote paſſe the *triſſillable* is compounded of his inferiour as euery number Arithmeticall aboue three, is cōpounded of the inferiour numbers as twiſe two make foure, but the three is made of one number, videl. of two and an vnitie. Now becauſe our naturall & primitiue language of the *Saxon Engliſh*,

Engliſh, beares not any wordes (at leaſt very few) of moe ſillables then one (for whatſoeuer we ſee exceede, commeth to vs by the alterations of our language growen vpon many conqueſtes and otherwiſe) there could be no ſuch obſeruation of times in the ſound of our wordes, & for that cauſe we could not haue the feete which the Greeks and Latines haue in their meetres: but of this ſtirre & motion of their deuiſed feete, nothing can better ſhew the qualitie thē theſe runners at common games, who ſetting forth from the firſt goale, one giueth the ſtart ſpeedely & perhaps before he come half way to th'other goale, decayeth his pace, as a mā weary & fainting: another is ſlow at the ſtart, but by amending his pace keepes euen with his fellow or perchance gets before him: another one while gets ground, another while loſeth it again, either in the beginning, or middle of his race, and ſo proceedes vnegally ſometimes ſwift ſomtimes ſlow as his breath or forces ſerue him: another ſort there be that plod on, & will neuer change their pace, whether they win or loſe the game: in this maner doth the Greeke *dactilus* begin ſlowly and keepe on ſwifter till th'end, for his race being deuided into three parts, he ſpends one, & that is the firſt ſlowly, the other twaine ſwiftly: the *anapeſtus* his two firſt parts ſwiftly, his laſt ſlowly: the *Moloſſus* ſpends all three parts of his race ſlowly and egally *Bacchus* his firſt part ſwiftly, & two laſt parts ſlowly. The *tribrachus* all his three parts ſwiftly: the *antibacchius* his two firſt partes ſlowly, his laſt & third ſwiftly: the *amphimacer*, his firſt & laſt part ſlowly & his middle part ſwiftly: the *amphibracus* his firſt and laſt parts ſwiftly but his midle part ſlowly, & ſo of others by like proportiō. This was a pretie phantaſticall obſeruation of them, & yet brought their meetres to haue a maruelous good grace, which was in Greeke called ῥυθμος: whence we haue deriued this word ryme, but improperly & not wel becauſe we haue no ſuch feete or times or ſtirres in our meeters, by whoſe *ſimpathie*, or pleaſant cōueniēcie with th'eare, we could take any delight: this *rithmus* of theirs, is not therfore our rime, but a certaine muſicall numeroſitie in vtterance, and not a bare number as that of the Arithmeticall cōputation is, which therfore is not called *rithmus* but *arithmus*. Take this away from them, I meane the running of their feete, there is nothing of curioſitie among them more then with vs nor yet ſo much.

CHAP. III.

How many ſorts of meaſures we vſe in our vulgar.

TO returne from rime to our meaſure againe, it hath bene ſayd that according to the number of the ſillables contained in euery verſe, the ſame is ſayd a long or ſhort meeter, and his ſhorteſt proportion is of foure ſillables, and his longeſt of twelue, they that vſe it aboue, paſſe the bounds of good proportion. And euery meeter may be aſwel in the odde as in the euen ſillable, but better in the euen, and one verſe may begin in the euen, & another follow in the odde, and ſo keepe a commendable proportion. The verſe that containeth but two ſilables, which may be in one word, is not vſuall: therefore many do deny him to be a verſe, ſaying that it is but a foot, and that a meeter can haue no leſſe then two feete at the leaſt, but I find it otherwiſe aſwell among the beſt Italian Poets, as alſo with our vulgar makers, and that two ſillables ſerue wel for a ſhort meaſure in the firſt place, and midle, and end of a ſtaffe: and alſo in diuerſe ſcituations and by ſundry diſtances, and is very paſſionate and of good grace, as ſhalbe declared more at large in the Chapter of proportion by ſcituation.

The next meaſure is of two feete or of foure ſillables, and then one word *tetraſillable* diuided in the middeſt makes vp the whole meeter, as thus

Rēuē rēntlīe

Or a triſſillable and one monoſillable thus. *Soueraine God*, or two biſſillables and that is pleſant thus, *Reſtore againe*, or with foure monoſſillables, and that is beſt of all thus, *When I doe thinke*, I finde no ſauour in a meetre of three ſillables nor in effect in any odde, but they may be vſed for varietie ſake, and ſpecially being enterlaced with others the meetre of ſix ſillables is very ſweete and dilicate as thus.

O God vvhen I behold
This bright heauen ſo hye
By thine ovvne hands of old
Contriud ſo cunningly.

The meter of ſeuen ſillables is not vſual, no more is that of nine and eleuen, yet if they be well compoſed, that is, their *Ceſure* well appointed, and their laſt accent which makes the concord, they

are

are cõmendable inough, as in this ditty where one verſe is of eight an other is of ſeuen, and in the one the accent vpon the laſt, in the other vpon the laſt ſaue on.

The ſmoakie ſighes, the bitter teares
That I in vaine haue waſted
The broken ſleepes, the woe and feares
That long in me haue laſted
Will be my death, all by thy guilt
And not by my deſeruing
Since ſo inconſtantly thou wilt
Not loue but ſtill be ſweruing.

And all the reaſon why theſe meeters in all ſillable are alowable is, for that the ſharpe accent falles vpon the *penultima* or laſt ſaue one ſillable of the verſe, which doth ſo drowne the laſt, as he ſeemeth to paſſe away in maner vnpronounced, & ſo make the verſe ſeeme euen: but if the accent fall vpon the laſt and leaue two flat to finiſh the verſe, it will not ſeeme ſo: for the odnes will more notoriouſly appeare, as for example in the laſt verſe before recited *Not loue but ſtill be ſweruing*, ſay thus *Loue it is a maruelous thing*. Both verſes be of egall quantitie, vidz. ſeauen ſillables a peece, and yet the firſt ſeemes ſhorter then the later, who ſhewes a more odneſſe then the former by reaſon of his ſharpe accent which is vpõ the laſt ſillable, and makes him more audible then if he had ſlid away with a flat accent, as the word *ſwéruing*.

Your ordinarie rimers vſe very much their meaſures in the odde as nine and eleuen, and the ſharpe accent vpon the laſt ſillable, which therefore makes him go ill fauouredly and like a minſtrels muſicke. Thus ſayd one in a meeter of eleuen very harſhly in mine eare, whether it be for lacke of good rime or of good reaſon, or of both I wot not.

Now ſucke childe and ſleepe childe, thy mothers owne ioy
Her only ſweete comfort, to drowne all annoy
For beauty ſurpaſſing the azured ſkie
I loue thee my darling, as ball of mine eye.

This ſort of compotition in the odde I like not, vnleſſe it be holpen by the *Ceſure* or by the accent as I ſayd before.

The meeter of eight is no leſſe pleaſant then that of ſixe, and

the *Ceſure* fals iuſt in the middle, as this of the Earle of Surreyes.

When raging loue, with extreme payne.

The meeter of ten ſillables is very ſtately and Heroicall, and muſt haue his *Ceſure* fall vpon the fourth ſillable, and leaue ſixe behinde him thus.

I ſerue at eaſe, and gouerne all with woe.

This meeter of twelue ſillables the French man calleth a verſe *Alexandrine*, and is with our moderne rimers moſt vſuall: with the auncient makers it was not ſo. For before Sir *Thomas Wiats* time they were not vſed in our vulgar, they be for graue and ſtately matters fitter than for any other ditty of pleaſure. Some makers write in verſes of foureteene ſillables giuing the *Ceſure* at the firſt eight, which proportion is tedious, for the length of the verſe kepeth the eare too long from his delight, which is to heare the cadence or the tuneable accent in the ende of the verſe. Neuertheleſſe that of twelue if his *Ceſure* be iuſt in the middle, and that ye ſuffer him to runne at full length, and do not as the common rimers do, or their Printer for ſparing of paper, cut them of in the middeſt, wherin they make in two verſes but halfe rime. They do very wel as wrote the Earle of Surrey tranſlating the booke of the preacher.

Salomon Dauids ſonne, king of Ieruſalem.

This verſe is a very good *Alexandrine*, but perchaunce woulde haue ſounded more muſically, if the firſt word had bene a diſſillable, or two monoſillables and not a triſſillable: hauing his ſharpe accent vppon the *Antepenultima* as it hath, by which occaſion it runnes like a *Dactill*, and carries the two later ſillables away ſo ſpeedily as it ſeemes but one foote in our vulgar meaſure, and by that meanes makes the verſe ſeeme but of eleuen ſillables, which odneſſe is nothing pleaſant to the eare. Iudge ſome body whether it would haue done better (if it might) haue bene ſayd thus,

Robóham Dauids ſonne king of Ieruſalem.

Letting the ſharpe accent fall vpon *bo*, or thus

Reſtóre king Dáuids ſónne vntó Ierúſalém

For now the ſharpe accent falles vpon *bo*, and ſo doth it vpon the laſt in *reſtóre*, which was not in th'other verſe. But becauſe we haue ſeemed to make mention of *Ceſure*, and to appoint his place in euery meaſure, it ſhall not be amiſſe to ſay ſomewhat more of it,

and

& alſo of ſuch pauſes as are vſed in vtterance, & what commoditie or delectation they bring either to the ſpeakers or to the hearers.

CHAP. IIII.

Of Ceſure.

THere is no greater difference betwixt a ciuill and brutiſh vteraunce then cleare diſtinction of voices: and the moſt laudable languages are alwaies moſt plaine and diſtinct, and the barbarous moſt confuſe and indiſtinct: it is therefore requiſit that leaſure be taken in pronuntiation, ſuch as may make our wordes plaine & moſt audible and agreable to the eare: alſo the breath aſketh to be now and then releeued with ſome pauſe or ſtay more or leſſe: beſides that the very nature of ſpeach (becauſe it goeth by clauſes of ſeuerall conſtruction & ſence) requireth ſome ſpace betwixt thē with intermiſſiō of ſound, to th'end they may not huddle one vpon another ſo rudly & ſo faſt that th'eare may not perceiue their difference. For theſe reſpectes the auncient reformers of language, inuented, three maner of pauſes, one of leſſe leaſure then another, and ſuch ſeuerall intermiſſions of ſound to ſerue (beſides eaſmēt to the breath) for a treble diſtinction of ſentēces or parts of ſpeach, as they happened to be more or leſſe perfect in ſence. The ſhorteſt pauſe or intermiſſiō they called *comma* as who would ſay a peece of a ſpeach cut of. The ſecōd they called *colon*, not a peece but as it were a member for his larger length, becauſe it occupied twiſe as much time as the *comma*. The third they called *periodus*, for a cōplement or full pauſe, and as a reſting place and perfection of ſo much former ſpeach as had bene vttered, and from whence they needed not to paſſe any further vnles it were to renew more matter to enlarge the tale. This cannot be better repreſented then by exāple of theſe cōmō trauailers by the hie ways, where they ſeeme to allow thēſelues three maner of ſtaies or eaſements: one a horſebacke calling perchaunce for a cup of beere or wine, and hauing dronken it vp rides away and neuer lights: about noone he commeth to his Inne, & there baites him ſelfe and his horſe an houre or more: at night when he can conueniently trauaile no further, he taketh vp his lodging, and reſts him ſelfe till the morrow: from whence he followeth the courſe of a further voyage, if his buſineſſe

be ſuch. Euen ſo our Poet when he hath made one verſe, hath as it were finiſhed one dayes iourney,& the while eaſeth him ſelfe with one baite at the leaſt,which is a *Comma* or *Ceſure* in the mid way, if the verſe be euen and not odde, otherwiſe in ſome other place, and not iuſt in the middle. If there be no *Ceſure* at all,and the verſe long,the leſſe is the makers skill and hearers delight. Therefore in a verſe of twelue ſillables the *Ceſure* ought to fall right vpon the ſixt ſillable: in a verſe of eleuen vpon the ſixt alſo leauing fiue to follow. In a verſe of ten vpon the fourth, leauing ſixe to follow. In a verſe of nine vpon the fourth,leauing fiue to follow.In a verſe of eight iuſt in the middeſt, that is, vpon the fourth. In a verſe of ſeauen, either vpon the fourth or none at all, the meeter very ill brooking any pauſe. In a verſe of ſixe ſillables and vnder is needefull no *Ceſure* at all, becauſe the breath asketh no reliefe: yet if ye giue any *Comma*, it is to make diſtinction of ſenſe more then for any thing elſe: and ſuch *Ceſure* muſt neuer be made in the middeſt of any word, if it be well appointed. So may you ſee that the vſe of theſe pawſes or diſtinctions is not generally with the vulgar Poet as it is with the Proſe writer becauſe the Poetes cheife Muſicke lying in his rime or concorde to heare the Simphonie,he maketh all the haſt he can to be at an end of his verſe,and delights not in many ſtayes by the way, and therefore giueth but one *Ceſure* to any verſe:and thus much for the ſounding of a meetre. Neuertheleſſe he may vſe in any verſe both his *comma*, *colon*, and *interrogatiue* point,as well as in proſe.But our auncient rymers, as *Chaucer*, *Lydgate* & others,vſed theſe *Ceſures* either very ſeldome, or not at all,or elſe very licentiouſly, and many times made their meetres(they called them riding ryme) of ſuch vnſhapely wordes as would allow no conuenient *Ceſure*, and therefore did let their rymes runne out at length, and neuer ſtayd till they came to the end:which maner though it were not to be miſliked in ſome ſort of meetre,yet in euery long verſe the *Ceſure* ought to be kept preciſely, if it were but to ſerue as a law to correct the licentiouſneſſe of rymers, beſides that it pleaſeth the eare better,& ſheweth more cunning in the maker by following the rule of his reſtraint. For a rymer that will be tyed to no rules at all, but range as he liſt, may eaſily vtter what he will:but ſuch maner of Poeſie is called id our vulgar,

vulgar, ryme dogrell, with which rebuke we will in no caſe our maker ſhould be touched. Therfore before all other things let his ryme and concordes be true, cleare and audible with no leſſe delight, then almoſt the ſtrayned note of a Muſicians mouth, & not darke or wrenched by wrong writing as many doe to patch vp their meetres, and ſo follow in their arte neither rule, reaſon, nor ryme. Much more might be ſayd for the vſe of your three pauſes, *comma*, *colon*, & *periode*, for perchance it be not all a matter to vſe many *commas*, and few, nor *colons* likewiſe, or long or ſhort *periodes*, for it is diuerſly vſed, by diuers good writers. But becauſe it apperteineth more to the oratour or writer in proſe then in verſe, I will ſay no more in it, then thus, that they be vſed for a commodious and ſenſible diſtinction of clauſes in proſe, ſince euery verſe is as it were a clauſe of it ſelfe and limited with a *Ceſure* howſoeuer the ſence beare, perfect or imperfect, which difference is obſeruable betwixt the proſe and the meeter.

CHAP. V.

Of Proportion in Concord, called Symphonie or rime.

BEcauſe we vſe the word rime (though by maner of abuſion) yet to helpe that fault againe we apply it in our vulgar Poeſie another way very commendably & curiouſly. For wanting the currantneſſe of the Greeke and Latine feete, in ſtead thereof we make in th'ends of our verſes a certaine tunable ſound: which anon after with another verſe reaſonably diſtant we accord together in the laſt fall or cadence: the eare taking pleaſure to heare the like tune reported, and to feele his returne. And for this purpoſe ſerue the *monoſillables* of our Engliſh Saxons excellently well, becauſe they do naturally and indifferently receiue any accent, & in them if they finiſh the verſe, reſteth the ſhrill accent of neceſſitie, and ſo doth it not in the laſt of euery *buſſillable*, nor of euery *poliſillable* word: but to the purpoſe, *ryme* is a borrowed word frō the Greeks by the Latines and French, from them by vs Saxon angles, and by abuſion as hath bene ſayd, and therefore it ſhall not do amiſſe to tell what this *rithmos* was with the Greekes, for what is it with vs hath bene already ſayd. There is an accōptable number which we call *arithmetical* (*arithmos*) as one, two, three. There is alſo a muſi-

call or audible number, faſhioned by ſtirring of tunes & their ſundry times in the vtterance of our wordes, as when the voice goeth high or low, or ſharpe or flat, or ſwift or ſlow: & this is called *rithmos* or numeroſitie, that is to ſay, a certaine flowing vteraunce by ſlipper words and fillables, ſuch as the toung eaſily vtters, and the eare with pleaſure receiueth, and which flowing of wordes with much volubilitie ſmoothly proceeding from the mouth is in ſome ſort *harmonicall* and breedeth to th'eare a great compaſſion. This point grew by the ſmooth and delicate running of their feete, which we haue not in our vulgare, though we vſe as much as may be the moſt flowing words & ſlippery fillables, that we can picke out: yet do not we call that by the name of ryme, as the Greekes did: but do giue the name of ryme onely to our concordes, or tunable conſentes in the latter end of our verſes, and which concordes the Greekes nor Latines neuer vſed in their Poeſie till by the barbarous ſouldiers out of the campe, it was brought into the Court and thence to the ſchoole, as hath bene before remembred: and yet the Greekes and Latines both vſed a maner of ſpeach, by clauſes of like termination, which they called ὁμοιοτέλευτον, and was the neareſt that they approched to our ryme: but is not our right concord: ſo as we in abuſing this terme (*ryme*) be neuertheleſſe excuſable applying it to another point in Poeſie no leſſe curious then their *rithme* or numeroſitie which in deede paſſed the whole verſe throughout, whereas our concordes keepe but the latter end of euery verſe, or perchaunce the middle and the end in meetres that be long.

CHAP. VI.

Of accent, time and ſtir perceiued euidently in the diſtinction of mans voice, and which makes the flowing of a meeter.

NOwe becauſe we haue ſpoken of accent, time and ſtirre or motion in wordes, we will ſet you downe more at large what they be. The auncient Greekes and Latines by reaſon their ſpeech fell out originally to be faſhioned with words of many fillables for the moſt part, it was of neceſſity that they could not vtter euery fillable with one like and egall founde, nor in like ſpace of time, nor with like motion or agility: but that one muſt be more ſuddenly and quickely forſaken, or longer pawſed vpon then

then another: or ſounded with a higher note & clearer voyce then another, and of neceſſitie this diuerſitie of ſound, muſt fall either vpon the laſt ſillable, or vpon the laſt ſaue one, or vpon the third and could not reach higher to make any notable difference, it cauſed them to giue vnto three different ſounds, three ſeuerall names: to that which was higheſt lift vp and moſt eleuate or ſhrilleſt in the eare, they gaue the name of the ſharpe accent, to the loweſt and moſt baſe becauſe it ſeemed to fall downe rather then to riſe vp, they gaue the name of the heauy accent, and that other which ſeemed in part to lift vp and in part to fall downe, they called the circumflex, or compaſt accent: and if new termes were not odious, we might very properly call him the (windabout) for ſo is the Greek word. Thē bycauſe euery thing that by nature fals down is ſaid heauy, & whatſoeuer naturally mounts vpward is ſaid light, it gaue occaſiō to ſay that there were diuerſities in the motion of the voice, as ſwift & ſlow, which motiō alſo preſuppoſes time, bycauſe time is *menſura motus*, by the Philoſopher: ſo haue you the cauſes of their primitiue inuention and vſe in our arte of Poeſie, all this by good obſeruatiō we may perceiue in our vulgar wordes if they be of mo ſillables thē one, but ſpecially if they be *triſſillables*, as for example in theſe wordes [*altitude*] and [*heauineſſe*] the ſharpe accent falles vpō [*al*] & [*he*] which be the *antepenultimaes*: the other two fall away ſpeedily as if they were ſcarſe ſounded in this *triſſillable* [*forſaken*] the ſharp accent fals vpō [*ſa*] which is the *penultima*, and in the other two is heauie and obſcure. Againe in theſe *biſſillables*, *endúre*, *vnſúre*, *demúre*: *aſpíre*, *deſíre*, *retíre*, your ſharpe accent falles vpon the laſt ſillable: but in words *monoſillable* which be for the more part our naturall Saxon Engliſh, the accent is indifferent, and may be vſed for ſharp or flat and heauy at our pleaſure. I ſay Saxon Engliſh, for our Normane Engliſh alloweth vs very many *biſſillables*, and alſo *triſſillables* as, *reuerence*, *diligence*, *amorous*, *deſirous*, and ſuch like.

CHAP. VII.

Of your Cadences by which your meeter is made Symphonicall when they be ſweeteſt and moſt ſolemne in a verſe.

AS the ſmoothneſſe of your words and ſillables running vpon feete of ſundrie quantities, make with the Greekes and [illegible] a-

tines the body of their verſes numerous or Rithmicall, ſo in our vulgar Poeſie, and of all other nations at this day, your verſes anſwering eche other by couples, or at larger diſtances in good [*cadence*] is it that maketh your meeter ſymphonicall. This cadence is the fal of a verſe in euery laſt word with a certaine tunable ſound which being matched with another of like ſound, do make a [*concord.*] And the whole cadence is contained ſometime in one ſillable, ſometime in two, or in three at the moſt: for aboue the *antepenultima* there reacheth no accent (which is chiefe cauſe of the cadence) vnleſſe it be by vſurpatiō in ſome Engliſh words, to which we giue a ſharpe accent vpon the fourth as, *Hónorable*, *mátrimonie*, *pátrimonie*, *miſerable*, and ſuch other as would neither make a ſweete cadence, nor eaſily find any word of like quantitie to match them. And the accented ſillable with all the reſt vnder him make the cadence, and no ſillable aboue, as in theſe words, *Agíllitie*, *facíllitie*, *ſubiection*, *direction*, and theſe biſſilables, *Ténder*, *ſténder*, *trúſtie*, *líſtie*, but alwayes the cadence which falleth vpon the laſt ſillable of a verſe is ſweeteſt and moſt commendable: that vpon the *penultima* more light, and not ſo pleaſant: but falling vpon the *antepenultima* is moſt vnpleaſant of all, becauſe they make your meeter too light and triuiall, and are fitter for the Epigrammatiſt or Comicall Poet then for the Lyrick and Elegiack, which are accompted the ſweeter Muſickes. But though we haue ſayd that (to make good concord) your ſeuerall verſes ſhould haue their cadences like, yet muſt there be ſome difference in their orthographie, though not in their ſound, as if one cadence be [*conſtraine*] the next [*reſtraine*] or one [*aſpire*] another [*reſpire*] this maketh no good concord, becauſe they are all one, but if ye will exchange both theſe conſonants of the accented ſillable, or voyde but one of them away, then will your cadences be good and your concord to, as to ſay, *reſtraine*, *reſraine*, *remaine*: *aſpire*, *deſire*, *retire*: which rule neuertheleſſe is not well obſerued by many makers for lacke of good iudgement and a delicate eare. And this may ſuffiſe to ſhew the vſe and nature of your cadences, which are in effect all the ſweetneſſe and cunning in our vulgar Poeſie.

Chap.

CHAP. VIII.

How the good maker will not wrench his word to helpe his rime, either by falſifying his accent, or by vntrue orthographie.

NOw there can not be in a maker a fowler fault, then to falſifie his accent to ſerue his cadence, or by vntrue orthographie to wrench his words to helpe his rime, for it is a ſigne that ſuch a maker it not copious in his owne language, or (as they are wont to ſay) not halfe his crafts maiſter: as for example, if one ſhould rime to this word [*Reſtore*] he may not match him with [*Doore*] or [*Poore*] for neither of both are of like terminant, either by good orthography or in naturall ſound, therfore ſuch rime is ſtrained, ſo is it to this word [*Ram*] to ſay [*came*] or to [*Beane* [*Den*] for they ſound not nor be written a like, & many other like cadences which were ſuperfluous to recite, and are vſuall with rude rimers who obſerue not preciſely the rules of [*proſodie*] neuertheleſſe in all ſuch caſes (if neceſſitie conſtrained) it is ſomewhat more tollerable to help the rime by falſe orthographie, then to leaue an vnpleſant diſſonance to the eare, by keeping trewe orthographie and looſing the rime, as for example it is better to rime [*Dore*] with [*Reſtore*] then in his truer orthographie, which is [*Doore*] and to this word [*Deſire*] to ſay [*Fier*] then fyre though it be otherwiſe better written *fire*. For ſince the cheife grace of our vulgar Poeſie conſiſteth in the Symphonie, as hath bene already ſayd, our maker muſt not be too licentious in his concords, but ſee that they go euen, iuſt and melodious in the eare, and right ſo in the numeroſitie or currantneſſe of the whole body of his verſe, and in euery other of his proportions. For a licentious maker is in truth but a bungler and not a Poet. Such men were in effect the moſt part of all your old rimers and ſpecially *Gower*, who to make vp his rime would for the moſt part write his terminant ſillable with falſe orthographie, and many times not ſticke to put in a plaine French word for an Engliſh, & ſo by your leaue do many of our common rimers at this day: as he that by all likelyhood, hauing no word at hand to rime to this word [*ioy*] he made his other verſe ende in [*Roy*] ſaying very impudently thus,

O mightie Lord of loue, dame Venus onely ioy

Who art the higheſt God of any heauenly Roy.

Which word was neuer yet receiued in our laguage for an Engliſh word. Such extreme licentiouſneſſe is vtterly to be baniſhed from our ſchoole, and better it might haue bene borne with in old riming writers, bycauſe they liued in a barbarous age, & were graue morall men but very homely Poets, ſuch alſo as made moſt of their workes by tranſlation out of the Latine and French toung, & few or none of their owne engine as may eaſely be knowen to them that liſt to looke vpon the Poemes of both languages.

Finally as ye may ryme with wordes of all ſortes, be they of many ſillables or few, ſo neuertheleſſe is there a choiſe by which to make your cadence (before remembred) moſt commendable, for ſome wordes of exceeding great length, which haue bene fetched from the Latine inkhorne or borrowed of ſtrangers, the vſe of them in ryme is nothing pleaſant, ſauing perchaunce to the common people, who reioyſe much to be at playes and enterludes, and beſides their naturall ignoraunce, haue at all ſuch times their eares ſo attentiue to the matter, and their eyes vpon the ſhewes of the ſtage, that they take little heede to the cunning of the rime, and therefore be as well ſatisfied with that which is groſſe, as with any other finer and more delicate.

CHAP. IX.

Of concorde in long and ſhort meaſures, and by neare or farre diſtaunces, and which of them is moſt commendable.

BVt this ye muſt obſerue withall, that bycauſe your concordes containe the chief part of Muſicke in your meetre, their diſtaunces may not be too wide or farre aſunder, leſt th'eare ſhould looſe the tune, and be defrauded of his delight, and whenſoeuer ye ſee any maker vſe large and extraordinary diſtaunces, ye muſt thinke he doth intende to ſhew himſelfe more artificiall then popular, and yet therein is not to be diſcommended, for reſpects that ſhalbe remembred in ſome other place of this booke.

Note alſo that rime or concorde is not commendably vſed both in the end and middle of a verſe, vnleſſe it be in toyes and trifling Poeſies, for it ſheweth a certaine lightneſſe either of the matter or of the makers head, albeit theſe common rimers vſe it much, for

as

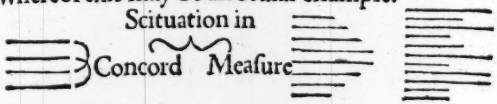
as I ſayd before, like as the Symphonie in a verſe of great length, is(as it were) loſt by looking after him; and yet may the meetre be very graue and ſtately: ſo on the other ſide doth the ouer buſie and too ſpeedy returne of one maner of tune, too much annoy & as it were glut the eare, vnleſſe it be in ſmall & popular Muſickes ſong by theſe *Cantabanqui* vpon benches and barrels heads where they haue none other audience then boys or countrey fellowes that paſſe by them in the ſtreete, or elſe by blind harpers or ſuch like tauerne minſtrels that giue a fit of mirth for a groat, & their matters being for the moſt part ſtories of old time, as the tale of Sir *Topas*, the reportes of *Beuis* of *Southampton*, *Guy* of *Warwicke*, *Adam Bell*, and *Clymme* of the *Clough* & ſuch other old Romances or hiſtoricall rimes, made purpoſely for recreation of the cõmon people at Chriſtmaſſe diners & brideales, and in tauernes & alehouſes and ſuch other places of baſe reſort, alſo they be vſed in Carols and rounds and ſuch light or laſciuious Poemes, which are commonly more commodiouſly vttered by theſe buffons or vices in playes then by any other perſon. Such were the rimes of *Skelton* (vſurping the name of a Poet Laureat) being in deede but a rude rayling rimer & all his doings ridiculous, he vſed both ſhort diſtaunces and ſhort meaſures pleaſing onely the popular eare: in our courtly maker we baniſh them vtterly. Now alſo haue ye in euery ſong or ditty concorde by compaſſe & concorde entertangled and a mixt of both, what that is and how they be vſed ſhalbe declared in the chapter of proportion by *ſcituation*.

CHAP. X.

Of proportion by ſituation.

THis proportion conſiſteth in placing of euery verſe in a ſtaffe or ditty by ſuch reaſonable diſtaunces, as may beſt ſerue the eare for delight, and alſo to ſhew the Poets art and variety of Muſick, and the proportion is double. One by marſhalling the meetres, and limiting their diſtaunces hauing regard to the rime or concorde how they go and returne: another by placing euery verſe, hauing a regard to his meaſure and quantitie onely, and not to his concorde as to ſet one ſhort meetre to three long, or foure ſhort and two long, or a ſhort meaſure and a long, or of diuers

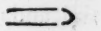
lengthes with relation one to another, which maner of *Situation*, euen without reſpect of the rime, doth alter the nature of the Poeſie, and make it either lighter or grauer, or more merry, or mournfull, and many wayes paſſionate to the eare and hart of the hearer, ſeeming for this point that our maker by his meaſures and concordes of ſundry proportions doth counterfait the harmonicall tunes of the vocall and inſtrumentall Muſickes. As the *Dorien* becauſe his falls, ſallyes and compaſſe be diuers from thoſe of the *Phrigien*, the *Phrigien* likewiſe from the *Lydien*, and all three from the *Eolien*, *Miolidien* and *Ionien*, mounting and falling from note to note ſuch as be to them peculiar, and with more or leſſe leaſure or precipation. Euen ſo by diuerſitie of placing and ſcituation of your meaſures and concords, a ſhort with a long, and by narrow or wide diſtances, or thicker or thinner beſtowing of them your proportions differ, and breedeth a variable and ſtrange harmonie not onely in the eare, but alſo in the conceit of them that heare it: whereof this may be an ocular example.



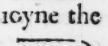
Where ye ſee the concord or rime in the third diſtance, and the meaſure in the fourth, ſixth or ſecond diſtaunces, whereof ye may deuiſe as many other as ye liſt, ſo the ſtaffe be able to beare it. And I ſet you downe an occular example: becauſe ye may the better conceiue it. Likewiſe it ſo falleth out moſt times your occular proportion doeth declare the nature of the audible: for if it pleaſe the eare well, the ſame repreſented by delineation to the view pleaſeth the eye well and *è conuerſo*: and this is by a naturall *ſimpathie*, betweene the eare and the eye, and betweene tunes & colours, euen as there is the like betweene the other ſences and their obiects of which it apperteineth not here to ſpeake. Now for the diſtances vſually obſerued in our vulgar Poeſie, they be in the firſt ſecond third and fourth verſe, or if the verſe be very ſhort in the fift and ſixt and in ſome maner of Muſickes farre aboue.

And the firſt diſtance for the moſt part goeth all by *diſtick* or couples of verſes agreeing in one cadence, and do paſſe ſo ſpeedily away

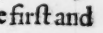
away and ſo often returne agayne, as their tunes are neuer loſt, nor out of the eare, one couple ſupplying another ſo nye and ſo ſuddenly, and this is the moſt vulgar proportion of diſtance or ſituation, ſuch as vſed *Chaucer* in his Canterbury tales, and *Gouuer* in all his workes.



Second diſtance is, when ye paſſe ouer one verſe, and ioyne the firſt and the third, and ſo continue on till an other like diſtance fall in, and this is alſo vſuall and common, as



Third diſtaunce is, when your rime falleth vpon the firſt and fourth verſe ouerleaping two, this maner is not ſo common but pleaſant and allowable inough.

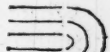


In which caſe the two verſes ye leaue out are ready to receiue their concordes by the ſame diſtaunce or any other ye like better. The fourth diſtaunce is by ouerskipping three verſes and lighting vpon the fift, this maner is rare and more artificiall then popular, vnleſſe it be in ſome ſpeciall caſe, as when the meetres be ſo little and ſhort as they make no ſhew of any great delay before they returne, ye ſhall haue example of both.

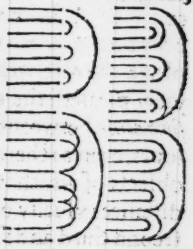
And theſe ten litle meeters make but one *Exameter* at length.

--,--,--,--,--,--,--,--,--,--,

There be larger diſtances alſo, as when the firſt concord falleth vpō the ſixt verſe, & is very pleaſant if they be ioyned with other diſtances not ſo large, as



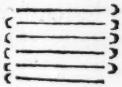
There be alſo, of the ſeuenth, eight, tenth, and twefth diſtance, but then they may not go thicke, but two or three ſuch diſtāces ſerue to proportiō a whole ſong, and all betweene muſt be of other leſſe diſtances, and theſe wide diſtaunces ſerue for coupling of ſtaues, or for to declare high and paſſionate or graue matter, and alſo for art: *Petrarch* hath giuen vs examples hereof in his *Canzoni*, and we by lines of ſundry lengths & and diſtances as followeth,



And all that can be obiected againſt this wide diſtance is to ſay that the eare by looſing his concord is not ſatisfied. So is in deede the rude and popular eare but not the learned, and therefore the

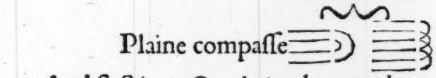
Poet muſt know to whoſe eare he maketh his rime, and accommodate himſelfe thereto, and not giue ſuch muſicke to the rude and barbarous, as he would to the learned and delicate eare.

There is another ſort of proportion vſed by *Petrarche* called the *Seizino*, not riming as other ſongs do, but by chuſing ſixe wordes out of which all the whole dittie is made, euery of thoſe ſixe commencing and ending his verſe by courſe, which reſtraint to make the dittie ſenſible will try the makers cunning, as thus.



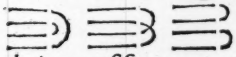
Beſides all this there is in *Situation* of the concords two other points, one that it go by plaine and cleere compaſſe not intangled: another by enterweauing one with another by knots, or as it were by band, which is more or leſſe buſie and curious, all as the maker will double or redouble his rime or concords, and ſet his diſtances farre or nigh, of all which I will giue you ocular examples, as thus.

Concord in



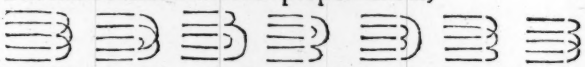
Plaine compaſſe Entertangle.

And firſt in a *Quadreine* there are but two proportions,



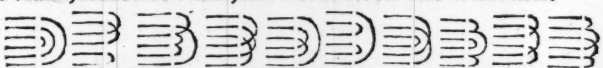
for foure verſes in this laſt ſort coupled, are but two *Diſticks*, and not a ſtaffe *quadreine* or of foure.

The ſtaffe of fiue hath ſeuen proportions as,

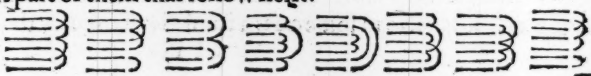


whereof ſome of them be harſher and vnpleaſaunter to the eare then other ſome be.

The *Sixaine* or ſtaffe of ſixe hath ten proportions, whereof ſome be vſuall, ſome not vſuall, and not ſo ſweet one as another.



The ſtaffe of ſeuen verſes hath ſeuen proportions, whereof one onely is the vſuall of our vulgar, and kept by our old Poets *Chaucer* and other in their hiſtoricall reports and other ditties: as in the laſt part of them that follow next.



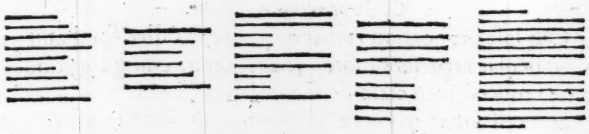
The

The *hutain* or ſtaffe of eight verſes, hath eight proportions ſuch as the former ſtaffe, and becauſe he is longer, he hath one more then the *ſettaine*.

The ſtaffe of nine verſes hath yet moe then the eight, and the ſtaffe of ten more then the ninth and the twelfth, if ſuch were allowable in ditties, more then any of them all, by reaſon of his largeneſſe receiuing moe compaſſes and enterweauings, alwayes conſidered that the very large diſtances be more artificiall, then popularly pleaſant, and yet do giue great grace and grauitie, and moue paſſion and affections more vehemently, as it is well to be obſerued by *Petrarcha* his *Canzoni*.

Now ye may perceiue by theſe proportions before deſcribed, that there is a band to be giuen euery verſe in a ſtaffe, ſo as none fall out alone or vncoupled, and this band maketh that the ſtaffe is ſayd faſt and not looſe: euen as ye ſee in buildings of ſtone or bricke the maſon giueth a band, that is a length to two breadths, & vpon neceſſitie diuers other ſorts of bands to hold in the worke faſt and maintaine the perpendicularitie of the wall: ſo in any ſtaffe of ſeuen or eight or more verſes, the coupling of the moe meeters by rime or concord, is the faſter band: the fewer the looſer band, and therfore in a *huteine* he that putteth foure verſes in one concord and foure in another concord, and in a *dizaine* fiue, ſheweth him ſelfe more cunning, and alſo more copious in his owne language. For he that can find two words of concord, can not find foure or fiue or ſixe, vnleſſe he haue his owne language at will. Sometime alſo ye are driuen of neceſſitie to cloſe and make band more then ye would, leſt otherwiſe the ſtaffe ſhould fall aſunder and ſeeme two ſtaues: and this is in a ſtaffe of eight and ten verſes: whereas without a band in the middle, it would ſeeme two *quadriens* or two *quintaines*, which is an error that many makers ſlide away with. Yet *Chaucer* and others in the ſtaffe of ſeuen and ſixe do almoſt as much a miſſe, for they ſhut vp the ſtaffe with a *diſticke*, concording with none other verſe that went before, and maketh but a looſe rime, and yet bycauſe of the double cadence in the laſt two verſes ſerue the eare well inough. And as there is in euery ſtaffe, band, giuen to the verſes by concord more or leſſe buſie: ſo is there in ſome caſes a band giuen to euery ſtaffe,

and that is by one whole verſe running alone throughout the ditty or ballade, either in the middle or end of euery ſtaffe. The Greekes called ſuch vncoupled verſe *Epimonie*, the Latines *Verſus intercalaris*. Now touching the ſituation of meaſures, there are as manie or more proportions of them which I referre to the makers phantaſie and choiſe, contented with two or three ocular examples and no moe.



Which maner of proportion by ſituatiõ of meaſures giueth more efficacie to the matter oftentimes then the concords them ſelues, and both proportions concurring together as they needes muſt, it is of much more beautie and force to the hearers mind.

To finiſh the learning of this diuiſion, I will ſet you downe one example of a dittie written extempore with this deuiſe, ſhewing not onely much promptneſſe of wit in the maker, but alſo great arte and a notable memorie. Make me ſaith this writer to one of the companie, ſo many ſtrokes or lines with your pen as ye would haue your ſong containe verſes: and let euery line beare his ſeuerall length, euen as ye would haue your verſe of meaſure. Suppoſe of foure, fiue, ſixe or eight or more ſillables, and ſet a figure of euerie number at th'end of the line, whereby ye may knowe his meaſure. Then where you will haue your rime or concord to fall, marke it with a compaſt ſtroke or ſemicircle paſſing ouer thoſe lines, be they farre or neare in diſtance, as ye haue ſeene before deſcribed. And bycauſe ye ſhall not thinke the maker hath premeditated beforehand any ſuch faſhioned ditty, do ye your ſelfe make one verſe whether it be of perfect or imperfect ſenſe, and giue it him for a theame to make all the reſt vpon: if ye ſhall perceiue the maker do keepe the meaſures and rime as ye haue appointed him, and beſides do make his dittie ſenſible and enſuant to the firſt verſe in good reaſon, then may ye ſay he is his crafts maiſter. For if he were not of a plentiful diſcourſe, he could not vpon the ſudden ſhape an entire dittie vpon your imperfect theame or propoſition in one verſe

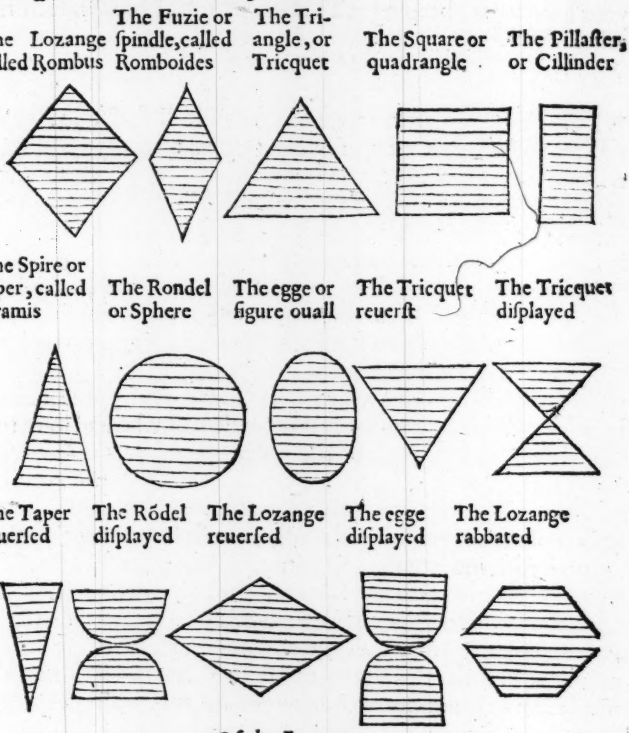
verſe. And if he were not copious in his language, he could not haue ſuch ſtore of wordes at commaundement, as ſhould ſupply your concords. And if he were not of a maruelous good memory he could not obſerue the rime and meaſures after the diſtances of your limitation, keeping with all grauitie and good ſenſe in the whole dittie.

CHAP. XI.

Of Proportion in figure.

YOur laſt proportion is that of figure, ſo called for that it yelds an ocular repreſentation, your meeters being by good ſymmetrie reduced into certaine Geometricall figures, whereby the maker is reſtrained to keepe him within his bounds, and ſheweth not onely more art, but ſerueth alſo much better for briefeneſſe and ſubtiltie of deuice. And for the ſame reſpect are alſo fitteſt for the pretie amourets in Court to entertaine their ſeruants and the time withall, their delicate wits requiring ſome commendable exerciſe to keepe them from idleneſſe. I find not of this proportion vſed by any of the Greeke or Latine Poets, or in any vulgar writer, ſauing of that one forme which they cal *Anacreens egge*. But being in Italie conuerſant with a certaine gentleman, who had long trauailed the Orientall parts of the world, and ſeene the Courts of the great Princes of China and Tartarie. I being very inquiſitiue to know of the ſubtillities of thoſe countreyes, and eſpecially in matter of learning and of their vulgar Poeſie, he told me that they are in all their inuentions moſt wittie, and haue the vſe of Poeſie or riming, but do not delight ſo much as we do in long tedious deſcriptions, and therefore when they will vtter any pretie conceit, they reduce it into metricall feet, and put it in forme of a *Lozange* or ſquare, or ſuch other figure, and ſo engrauen in gold, ſiluer or iuorie, and ſometimes with letters of ametiſt, rubie, emeralde or topas curiouſely cemented and peeced together, they ſende them in chaines, bracelets, collars and girdles to their miſtreſſes to weare for a remembrance. Some fewe meaſures compoſed in this ſort this gentleman gaue me, which I tranſlated word for word and as neere as I could followed both the phraſe and the figure, which is ſomewhat hard to performe, becauſe of the reſtraint of the figure from which ye may not digreſſe. At the beginning they wil ſeeme

nothing pleaſant to an Engliſh eare, but time and vſage wil make them acceptable inough, as it doth in all other new guiſes, be it for wearing of apparell or otherwiſe. The formes of your Geometricall figures be hereunder repreſented.



Of the Lozange.

The *Lozange* is a moſt beautifull figure, & fit for this purpoſe, being in his kind a quadrangle reuerſt, with his point vpward like to a quarrell of glaſſe the Greekes and Latines both call it *Rombus* which may be the cauſe as I ſuppoſe why they alſo gaue that name to the fiſh commonly called the *Turbot*, who beareth iuſtly that figure, it ought not to containe aboue thirteene or fifteene or one

and

& twentie meetres, & the longeſt furniſheth the middle angle, the reſt paſſe vpward and downward, ſtill abating their lengthes by one or two ſillables till they come to the point: the Fuzie is of the ſame nature but that he is ſharper and ſlenderer. I will giue you an example or two of thoſe which my Italian friend beſtowed vpon me, which as neare as I could I tranſlated into the ſame figure obſeruing the phraſe of the Orientall ſpeach word for word.

A great Emperor in Tartary whō they cal *Can*, for his good fortune in the wars & many notable conqueſts he had made, was ſurnamed *Temir Cutzclewe*, this mā loued the Lady *Kermeſine*, who preſented him returning frō the cōqueſt of *Coraſoon* (a great kingdom adioyning) with this *Lozange* made in letters of rubies & diamants entermingled thus

Sound
O Harpe
Shril lie out
Temir the ſtout
Rider who with sharpe
Trenching blade of brighe ſteele
Hath made his fierceſt foes to feele
All ſuch as wrought him shame or harme
The ſtrength of his braue right arme,
Cleauing hard downe vnto the eyes
The raw skulles of his enemies,
Much honor hath he wonne
By doughtie deedes done
In Cora ſoon
And all the
Worlde
Round.

To which Can Temir *anſwered in* Fuzie, *with letters of Emeralds and Ametiſts artificially cut and entermingled, thus*

Fiue
Sore batailes
Manfully fought
In bloudy fielde
With bright blade in hand
Hath Temir won & forſt to yeld
Many a Captaine ſtrong and ſtoute
And many a king his crowne to veyle,
Conquering large countreys and land,
Yet ne uer wanne I vi Cto rie,
I ſpeake it to my greate glo rie,
So deare and ioy full vn to me,
As when I did firſt con querre thee
O Kerme ſine, of all myne foes
The moſt cruell, of all myne woes
The ſmarteſt, the ſweeteſt
My proude Con queſt
My ri cheſt pray
O once a daye
Lend me thy ſight
Whoſe only light
Keepes me
Aline.

Of the Triangle or Triquet.

The Triangle is an halfe ſquare, *Lozange* or *Fuzie* parted vpon the croſſe angles: and ſo his baſe being brode and his top narrow, it receaueth meetres of many ſizes one ſhorter then another: and ye may vſe this figure ſtanding or reuerſed, as thus.

A certaine great Sultan of Perſia called *Ribuska*, entertaynes in loue the Lady *Selamour*, ſent her this triquet reueſt pitiouſly bemoning his eſtate, all ſet in merquetry with letters of blew Saphire and Topas artificially cut and entermingled.

Selamour dearer than hu owne life,
To thy di ſtreſſed wreich cap tiue,
Rs buska whome late ly erſt
Moſt cru el ly thou perſt
With thy dead ly dart,
That paire of ſtarres
Shi ning a farre
Turne from me, to me
That I may & may not ſee
The ſmile, the loure
That lead and driue
Me to die to liue
Twiſe yea thriſe
In one
houre.

To which *Selamour* to make the match egall, and the figure entire, anſwered in a ſtanding Triquet richly engrauen with letters of like ſtuffe.

Power
Of death
Nor of life
Hath Selamour,
Wish Gods it u riſe
To geue and bereue breath,
I may for pitie perchaunce
Thy loſt libertie re ſtore,
Vpon thine othe with thu penaunce,
That while thou liueſt thou neuer loue no more.

This condition ſeeming to Sultan *Ribuska* very hard to performe, and cruell to be enioyned him, doeth by another figure in Taper, ſignifying hope, anſwere the Lady *Selamour*, which dittie for lack of time I tranſlated not.

Of the Spire or Taper called Pyramis.

The Taper is the longeſt and ſharpeſt triangle that is, & while he mounts vpward he waxeth continually more ſlender, taking both his figure and name of the fire, whoſe flame if ye marke it, is alwaies pointed, and naturally by his forme couets to clymbe: the Greekes

Greekes call him Pyramis of πύρ. The Latines in vse of Architecture call him *Obeliscus*, it holdeth the altitude of six ordinary triangles, and in metrifying his base can not well be larger then a meetre of six, therefore in his altitude he wil require diuers rabates to hold so many sizes of meetres as shall serue for his composition, for neare the toppe there wilbe roome litle inough for a meetre of two sillables, and sometimes of one to finish the point. I haue set you downe one or two examples to try how ye can disgest the maner of the deuise.

Her Maiestie, for many parts in her most noble and vertuous nature to be found, resembled to the spire. Ye must begin beneath according to the nature of the deuice

From God the fountaine of all good, are deriued into the world all good things: and vpon her maiestie all the good fortunes any worldly creature can be furnisht with. Reade downward according to the nature of the deuice.

Skie. 1

Azurd 2
in the
assurde,

And better,
And richer,
Much greter,

Crown & empir
After an hier
For to aspire 4
Like flame of fire
In forme of spire

To mount on hie,
Con ti nu al ly
With trauel & teen
Most gratious queen
Ye haue made a vow 5
Shews vs plainly how
Not fained but true,
To euery mans view,
Shining cleere in you
Of so bright an hewe,
Euen thus vertewe

Vanish out of our sight
Till his fine top be quite
To Taper in the ayre 6
Endeuors soft and faire
By his kindly nature
Of tall comely stature
Like as this faire figure

1 *God*
On
Hie
2 *From*
Aboue
Sends loue,
Wisedome,
Iu stice
Cou rage,
Boun tie,
And doth geue
Al that liue,
Life & breath
Harts ese helth
Childrẽ, welth
Beauty strẽgth
Restfull age,
And at length
A mild death,
4 *He doeth bestow*
All mens fortunes
Both high & low
And the best things
That earth eã haue
Or mankind craue,
Good queens & kings
Fi nally is the same
Who gaue you (madã)
Seyson of this Crowne
With poure soueraigne
5 *Impug nable right,*
Redoubtable might,
Most prosperous raigne
Eternall re newme,
And that your chiefest is
Sure hope of heauens blis,

The Piller, Pillaſter or Cullinder.

The Piller is a figure among all the reſt of the Geometricall moſt beawtifull, in reſpect that he is tall and vpright and of one bigneſſe from the bottom to the toppe. In Architecture he is conſidered with two acceſſarie parts, a pedeſtall or baſe, and a chapter or head, the body is the ſhaft. By this figure is ſignified ſtay, ſupport, reſt, ſtate and magnificence, your dittie then being reduced into the forme of a Piller, his baſe will require to beare the breath of a meetre of ſix or ſeuen or eight ſillables: the ſhaft of foure: the chapter egall with the baſe, of this proportion I will giue you one or two examples which may ſuffiſe.

Her Maieſtie reſembled to the crowned piller. Ye muſt read vpward.

Is bliſſe with immortalitie.
Her trymeſt top of all ye ſee,
Garniſh the crowne
Her iuſt renowne
Chapter and head,
Parts that maintain
And womanhead
Her mayden raigne
In te gri tie:
In ho nour and
with ve ri tie:
Her roundnes ſtand
Strēgthen the ſtate.
By their increaſe
with out de bate
Concord and peace
Of her ſup port,
They be the baſe
with ſtedfaſtneſſe
Vertue and grace
Stay and comfort
Of Albions reſt,
The ſounde Pillar
And ſeene a farre
Is plainely expreſt
Tall ſtately and ſtrayt
By this no ble pour trayt

Philo to the Lady Calia, ſendeth this Odolet of her prayſe in forme of a Piller, which ye muſt read downeward.

Thy Princely port and Maieſtie
Is my ter rene dei tie,
Thy wit and ſence
The ſtreame & ſource
Of e lo quence
And deepe diſcours,
Thy faire eyes are
My bright loadſtarre,
Thy ſpeache a darte
Percing my harte,
Thy face a las,
My loo king glaſſe,
Thy loue ly looke
My prayer bookes,
Thy pleaſant cheare
My ſunſhine cleare,
Thy ru full ſighs
My darke midnight,
Thy will the ſtent
Of my con tent,
Thy glo rye flowr
Of myne ho nour,
Thy loue doth giue
The lyfe I lyue,
Thy lyfe it is
Mine earthly bliſſe:
But grace & fauour in thine eies
My bodies ſoule & ſouls paradiſe.

The

The Roundell or Spheare.

The moſt excellent of all the figures Geometrical is the round for his many perfections. Firſt becauſe he is euen & ſmooth, without any angle, or interruption, moſt voluble and apt to turne, and to continue motion, which is the author of life: he conteyneth in him the commodious deſcription of euery other figure, & for his ample capacitie doth reſemble the world or vniuers, & for his indefiniteneſſe hauing no ſpeciall place of beginning nor end, beareth a ſimilitude with God and eternitie. This figure hath three principall partes in his nature and vſe much conſiderable: the circle, the beame, and the center. The circle is his largeſt compaſſe or circumference: the center is his middle and indiuiſible point: the beame is a line ſtretching directly from the circle to the center, & contrariwiſe from the center to the circle. By this deſcription our maker may faſhion his meetre in Roundel, either with the circumference, and that is circlewiſe, or from the circūference, that is, like a beame, or by the circumference, and that is ouerthwart and dyametrally from one ſide of the circle to the other.

A generall reſemblance of the Roundell to God, the world and the Queene.

All and whole, and euer, and one,
Single, ſimple, eche where, alone,
Theſe be counted as Clerkes can tell,
True properties, of the Roundell.
His ſtill turning by conſequence
And change, doe breede both life and ſence.
Time, meaſure of ſtirre and reſt,
Is alſo by his courſe expreſt.
How ſwift the circle ſtirre aboue,
His center point doeth neuer moue:
All things that euer were or be,
Are cloſde in his concauitie.
And though he be, ſtill turnde and toſt,
No roome there wants nor none is loſt.
The Roundell hath no bonch or angle,
Which may his courſe ſtay or entangle.
The ſurtheſt part of all his ſpheare,

Is equally both farre and neare.
So doth none other figure fare
Where natures chattels closed are:
And beyond his wide compasse,
There is no body nor no place,
Nor any wit that comprehends,
Where it begins, or where it ends:
And therefore all men doe agree,
That it purports eternitie.
God aboue the heauens so hie
Is this Roundell, in world the skie,
Vpon earth she, who beares the bell
Of maydes and Queenes, is this Roundell:
All and whole and euer alone,
Single, sans peere, simple, and one.

A speciall and particular resemblance of her Maiestie to the Roundell.

FIrst her authoritie regall
Is the circle compassing all:
The dominion great and large
Which God hath geuen to her charge:
Wsthin which most spatious bound
She enuirons her people round,
Retaining them by oth and liegeance.
Wsthin the pale of true obeysance:
Holding imparked as it were,
Her people like to heards of deere.
Sitting among them in the middes
Where she allowes and bannes and bids
In what fashion she list and when,
The seruices of all her men.
Out of her breast as from an eye,
Issue the rayes incessantly
Of her iustice, bountie and might
Spreading abroad their beames so bright,
And reflect not, till they attaine

The

The fardeſt part of her domaine.
And makes eche ſubiect clearely ſee,
What he is bounden for to be
To God his Prince and common wealth,
His neighbour kinred and to himſelfe.
The ſame centre and middle pricke,
Whereto our deedes are dreſt ſo thicke,
From all the parts and outmoſt ſide
Of her Monarchie large and wide,
Alſo fro whence reflect theſe rayes,
Twentie hundred maner of wayes
Where her will is them to conuey
Within the circle of her ſuruey.
So is the Queene of Briton ground,
Beame, circle, center of all my round.

Of the ſquare or quadrangle equilater.

The ſquare is of all other accompted the figure of moſt ſolliditie and ſtedfaſtneſſe, and for his owne ſtay and firmitie requireth none other baſe then himſelfe, and therefore as the roundell or Spheare is appropriat to the heauens, the Spire to the element of the fire: the Triangle to the ayre, and the Lozange to the water: ſo is the ſquare for his inconcuſſable ſteadineſſe likened to the earth, which perchaunce might be the reaſon that the Prince of Philoſophers in his firſt booke of the *Ethicks*, termeth a conſtant minded man, euen egal and direct on all ſides, and not eaſily ouerthrowne by euery litle aduerſitie, *hominem quadratũ*, a ſquare man. Into this figure may ye reduce your ditties by vſing no moe verſes then your verſe is of ſillables, which will make him fall out ſquare, if ye go aboue it wil grow into the figure *Trapezion*, which is ſome portion longer then ſquare. I neede not giue you any example, bycauſe in good arte all your ditties, Odes & Epigrammes ſhould keepe & not exceede the nomber of twelue verſes, and the longeſt verſe to be of twelue ſillables & not aboue, but vnder that number as much as ye will.

The figure Ouall.

This figure taketh his name of an egge, and alſo as it is thought

his firſt origine, and is as it were a baſtard or imperfect rounde declining toward a longitude, and yet keeping within one line for his periferie or compaſſe as the rounde, and it ſeemeth that he receiueth this forme not as an imperfection by any impediment vnnaturally hindring his rotunditie, but by the wiſedome and prouidence of nature for the commoditie of generation, in ſuch of her creatures as bring not forth a liuely body (as do foure footed beaſts) but in ſtead thereof a certaine quantitie of ſhapeleſſe matter contained in a veſſell, which after it is ſequeſtred from the dames body receiueth life and perfection, as in the egges of birdes, fiſhes, and ſerpents: for the matter being of ſome quantitie, and to iſſue out at a narrow place, for the eaſie paſſage thereof, it muſt of neceſſitie beare ſuch ſhape as might not be ſharpe and greeuous to paſſe as an angle, nor ſo large or obtuſe as might not eſſay ſome iſſue out with one part moe then other as the rounde, therefore it muſt be ſlenderer in ſome part, & yet not without a rotunditie & ſmoothneſſe to giue the reſt an eaſie deliuerie. Such is the figure Ouall whom for his antiquitie, dignitie and vſe, I place among the reſt of the figures to embelliſh our proportions: of this ſort are diuers of *Anacreons* ditties, and thoſe other of the Grecian Liricks, who wrate wanton amorous deuiſes, to ſolace their witts with all, and many times they would (to giue it right ſhape of an egge) deuide a word in the midſt, and peece out the next verſe with the other halfe, as ye may ſee by peruſing their meetres.

Of the deuiſe or emblome, and that other which the Greekes call Anagramma, and we the Poſie tranſpoſed.

AND beſides all the remembred points of Metricall proportiõ, ye haue yet two other ſorts of ſome affinitie with them, which alſo firſt iſſued out of the Poets head, and whereof the Courtly maker was the principall artificer, hauing many high conceites and curious imaginations, with leaſure inough to attend his idle inuentions: and theſe be the ſhort, quicke and ſententious propoſitions, ſuch as be at theſe dayes all your deuices of armes and other amorous inſcriptions which courtiers vſe to giue and alſo to weare in liuerie for the honour of their ladies, and commonly containe but two or three words of wittie ſentence or ſecrete conceit till they vnfolded

vnfolded or explaned by ſome interpretatiō. For which cauſe they be commonly accompanied with a figure or purtraict of ocular repreſentation, the words ſo aptly correſponding to the ſubtilitie of the figure, that aſwel the eye is therwith recreated as the eare or the mind. The Greekes call it *Emblema*, the Italiens *Impreſa*, and we, a Deuice, ſuch as a man may put into letters of gold and ſende to his miſtreſſes for a token, or cauſe to be embrodered in ſcutchions of armes, or in any bordure of a rich garment to giue by his noueltie maruell to the beholder. Such were the figures and inſcriptions the Romane Emperours gaue in their money and coignes of largeſſe, and in other great medailles of ſiluer and gold, as that of the Emperour *Auguſtus*, an arrow entangled by the fiſh *Remora*, with theſe words, *Feſtina lento*, ſignifying that celeritie is to be vſed with deliberation: all great enterpriſes being for the moſt part either ouerthrowen with haſt, or hindred by delay, in which caſe leaſure in th'aduice, and ſpeed in th'execution make a very good match for a glorious ſucceſſe.

Th'Emperour *Heliogabalus* by his name alluding to the ſunne, which in Greeke is *Helios*, gaue for his deuice, the cœleſtial ſunne, with theſe words [*Soli inuicto*] the ſubtilitie lyeth in the word [*ſoli*] which hath a double ſenſe, viz. to the Sunne, and to him onely.

We our ſelues attributing that moſt excellent figure, for his incomparable beauty and light, to the perſon of our Soueraigne lady altring the mot, made it farre paſſe that of Th'Emperour *Heliogabalus* both for ſubtilitie and multiplicitie of ſenſe, thus, [*Soli nunquam deficienti*] to her onely that neuer failes, viz. in bountie and munificence toward all hers that deſerue, or elſe thus, To her onely (whoſe glorie and good fortune may neuer decay or wane. And ſo it inureth as a wiſh by way of reſemblaunce in [*Simile diſſimile*] which is alſo a ſubtillitie, likening her Maieſtie to the Sunne for his brightneſſe, but not to him for his paſſion, which is ordinarily to go to glade, and ſometime to ſuffer eclypſe.

King *Edvvarde* the thirde, her Maieſties moſt noble progenitour, firſt founder of the famous order of the Garter, gaue this poſie with it. *Hony ſoit qui mal y penſe*, commonly thus Engliſhed, Ill be to him that thinketh ill, but in mine opinion better thus, Diſhonored be he, who meanes vnho-

norably. There can not be a more excellent deuiſe, nor that could containe larger intendment, nor greater ſubtilitie, nor (as a mā may ſay) more vertue or Princely generoſite. For firſt he did by it mildly & grauely reproue the peruers conſtruction of ſuch noble men in his court, as imputed the kings wearing about his neck the garter of the lady with whom he danced, to ſome amorous alliance betwixt them, which was not true. He alſo iuſtly defended his owne integritie, ſaued the noble womans good renowme, which by licētious ſpeeches might haue bene empaired, and liberally recompenced her iniurie with an honor, ſuch as none could haue bin deuiſed greater nor more glorious or permanent vpon her and all the poſteritie of her houſe. It inureth alſo as a worthy leſſon and diſcipline for all Princely perſonages, whoſe actions, imaginations, coūtenances and ſpeeches, ſhould euermore correſpond in all trueth and honorable ſimplicitie.

Charles the fift Emperour, euen in his yong yeares ſhewing his valour and honorable ambition, gaue for his new order, the golden Fleece, vſurping it vpon Prince Iaſon & his Argonants rich ſpoile brought from *Cholcos*. But for his deuice two pillers with this mot *Plus vltra*, as one not content to be reſtrained within the limits that *Hercules* had ſet for an vttermoſt bound to all his trauailes, viz. two pillers in the mouth of the ſtraight *Gibraltare*, but would go further: which came fortunately to paſſe, and whereof the good ſucceſſe gaue great commendation to his deuice: for by the valiancy of his Captaines before he died he conquered great part of the weſt Indias, neuer knowen to *Hercules* or any of our world before.

In the ſame time (ſeeming that the heauens and ſtarres had conſpired to repleniſh the earth with Princes and gouernours of great courage, and moſt famous conquerous) *Selim* Emperour of Turkie gaue for his deuice a croiſſant or new moone, promiſing to him ſelf increaſe of glory and enlargemēt of empire, til he had brought all Aſia vnder his ſubiection, which he reaſonably well accompliſhed. For in leſſe then eight yeres which he raigned, he conquered all Syria and Egypt, and layd it to his dominion. This deuice afterward was vſurped by *Henry* the ſecond French king, with this mot *Donec totum compleat orbem*, till he be at his full: meaning it not ſo largely as did *Selim*, but onely that his friendes ſhould knowe how

how vnable he was to do them good, and to ſhew benificence vntil he attained the crowne of France vnto which he aſpired as next ſucceſſour.

King *Lewis* the twelfth, a valiant and magnanimous prince, who becauſe hee was on euery ſide enuironed with mightie neighbours, and moſt of them his enemies, to let them perceiue that they ſhould not finde him vnable or vnfurniſhed (incaſe they ſhould offer any vnlawfull hoſtillitie) of ſuffificient forces of his owne, aſwell to offende as to defend, and to reuenge an iniurie as to repulſe it. He gaue for his deuice the Porkeſpick with this poſie *pres & loign*, both farre and neare. For the Purpentines nature is, to ſuch as ſtand aloofe, to dart her prickles from her, and if they come neare her, with the ſame as they ſticke faſt to wound them that hurt her.

But of late yeares in the ranſacke of the Cities of *Cartagena* and S. *Domnico* in the Weſt Indias, manfully put in execution by the proweſſe of her Maieſties men, there was found a deuice made peraduenture without King *Philips* knowledge, wrought al in maſſiue copper, a king ſitting on horſebacke vpon a *monde* or world, the horſe prauncing forward with his forelegges as if he would leape of, with this inſcription, *Non ſufficit orbis*, meaning, as it is to be cõceaued, that one whole world could not content him. This immeaſurable ambition of the Spaniards, if her Maieſtie by Gods prouidence, had not with her forces, prouidently ſtayed and retranched, no man knoweth what inconuenience might in time haue inſued to all the Princes and common wealthes in Chriſtendome, who haue founde them ſelues long annoyed with his exceſſiue greatneſſe.

Atila king of the Huns, inuading Frãce with an army of 300000. fighting men, as it is reported, thinking vtterly to abbaſe the glory of the Romane Empire, gaue for his deuice of armes, a ſword with a fiery point and theſe words, *Ferro & flamma*, with ſword and fire. This very deuice being as ye ſee onely accommodate to a king or conquerour and not a coillen or any meane ſouldier, a certaine baſe man of England being knowen euen at that time a bricklayer or maſon by his ſcience, gaue for his creſt: whom it had better become to beare a truell full of morter then a ſword and fire, which

is onely the reuenge of a Prince, and lieth not in any other mans abilitie to performe, vnleſſe ye will allow it to euery poore knaue that is able to ſet fire on a thacht houſe. The heraldes ought to vſe great diſcretion in ſuch matters: for neither any rule of their arte doth warrant ſuch abſurdities, nor though ſuch a coat or creſt were gained by a priſoner taken in the field, or by a flag found in ſome ditch & neuer fought for (as many times happens) yet is it no more allowable then it were to beare the deuice of *Tamerlan* an Emperour in Tartary, who gaue the lightning of heauen, with a poſie in that language purporting theſe words, *Ira Dei*, which alſo appeared well to anſwer his fortune. For from a ſturdie ſhepeheard he became a moſt mighty Emperour, and with his innumerable great armies deſolated ſo many countreyes and people, as he might iuſtly be called [*the vvrath of God.*] It appeared alſo by his ſtrange ende: for in the midſt of his greatneſſe and proſperitie he died ſodainly, & left no child or kinred for a ſucceſſour to ſo large an Empire, nor any memory after him more then of his great puiſſance and crueltie.

But that of the king of China in the fardeſt part of the Orient, though it be not ſo terrible is no leſſe admirable, & of much ſharpneſſe and good implication, worthy for the greateſt king and conquerour: and it is, two ſtrange ſerpents entertangled in their amorous congreſſe, the leſſer creeping with his head into the greaters mouth, with words purporting [*ama & time*] loue & feare. Which poſie with maruellous much reaſon and ſubtillity implieth the dutie of euery ſubiect to his Prince, and of euery Prince to his ſubiect, and that without either of them both, no ſubiect could be ſayd entirely to performe his liegeance, nor the Prince his part of lawfull gouernement. For without feare and loue the ſoueraigne authority could not be vpholden, nor without iuſtice and mercy the Prince be renowmed and honored of his ſubiect. All which parts are diſcouered in this figure: loue by the ſerpents amorous entertangling: obedience and feare by putting the inferiours head into the others mouth hauing puiſſance to deſtroy. On th'other ſide, iuſtice in the greater to prepare and manace death and deſtruction to offenders. And if he ſpare it, then betokeneth it mercie, and a grateful recompence of the loue and obedience which the ſoueraigne receaueth.

It

It is alſo worth the telling, how the king vſeth the ſame in pollicie, he giueth it in his ordinarie liueries to be worne in euery vpper garment of all his nobleſt men and greateſt Magiſtrats & the reſt of his officers and ſeruants, which are either embrodered vpon the breaſt and the back with ſiluer or gold or pearle or ſtone more or leſſe richly, according to euery mans dignitie and calling, and they may not preſume to be ſeene in publick without them: nor alſo in any place where by the kings commiſſion they vſe to ſit in iuſtice, or any other publike affaire, wherby the king is highly both honored and ſerued, the common people retained in dutie and admiration of his greatneſſe: the noblemen, magiſtrats and officers euery one in his degree ſo much eſteemed & reuerenced, as in their good and loyall ſeruice they want vnto their perſons litle leſſe honour for the kings ſake, then can be almoſt due or exhibited to the king him ſelfe.

I could not forbeare to adde this forraine example to accõpliſh our diſcourſe touching deuices. For the beauty and gallantneſſe of it, beſides the ſubtillitie of the conceit, and princely pollicy in the vſe, more exact then can be remẽbred in any other of any *European* Prince, whoſe deuiſes I will not ſay but many of them be loftie and ingenious, many of them louely and beautifull, many other ambitious and arrogant, and the chiefeſt of them terrible and ful of horror to the nature of man, but that any of them be comparable with it, for wit, vertue, grauitie, and if ye liſt brauerie, honour and magnificence, not vſurping vpon the peculiars of the gods. In my conceipt there is none to be found.

This may ſuffice for deuices, a terme which includes in his generality all thoſe other, viz. liueries, cognizãces, emblemes, enſeigns and impreſes. For though the termes be diuers, the vſe and intent is but one whether they reſt in colour or figure or both, or in word or in muet ſhew, and that is to inſinuat ſome ſecret, wittie, morall and braue purpoſe preſented to the beholder, either to recreate his eye, or pleaſe his phantaſie, or examine his iudgement, or occupie his braine or to manage his will either by hope or by dread, euery of which reſpectes be of no litle moment to the intereſt and ornament of the ciuill life: and therefore giue them no litle commendation. Then hauing produced ſo many worthy and wiſe founders

of theſe deuices, and ſo many puiſſant patrons and protectours of them, I feare no reproch in this diſcourſe, which otherwiſe the venimous appetite of enuie by detraction or ſcorne would peraduenture not sticke to offer me.

Of the Anagrame, or poſie tranſpoſed.

ONe other pretie conceit we will impart vnto you and then trouble you with no more, and is alſo borrowed primitiuely of the Poet, or courtly maker, we may terme him, the [*poſie tranſpoſed*] or in one word [*a tranſpoſe*] a thing if it be done for paſtime and exerciſe of the wit without ſuperſtition commendable inough and a meete ſtudy for Ladies, neither bringing them any great gayne nor any great loſſe vnleſſe it be of idle time. They that vſe it for pleaſure is to breed one word out of another not altering any letter nor the number of them, but onely tranſpoſing of the ſame, wherupon many times is produced ſome grateful newes or matter to them for whoſe pleaſure and ſeruice it was intended: and becauſe there is much difficultie in it, and altogether ſtandeth vpon hap hazard, it is compted for a courtly conceit no leſſe then the deuice before remembred. *Lycophron* one of the ſeuen Greeke Lyrickes, who when they met together (as many times they did) for their excellencie and louely concorde, were called the ſeuen ſtarres [*pleiades*] this man was very perfit & fortunat in theſe tranſpoſes, & for his delicate wit and other good parts was greatly fauoured by *Ptolome* king of Egypt and Queene *Arſinoe* his wife. He after ſuch ſort called the king ἀπομέλιτος, which is letter for letter *Ptolomæus* and Queene *Arſinoé* he called ἴον ῥόδας, which is *Arſinoe*, now the ſubtillitie lyeth not in the conuerſion but in the ſence in this that *Apomelitos*, ſignifieth in Greek [*hony ſweet*] ſo was *Ptolome* the ſweeteſt natured man in the world both for countenance and conditions, and *Ἰόνεράς*, ſignifieth the violet or flower of *Iuno* a ſtile among the Greekes for a woman endued with all bewtie and magnificence, which conſtruction falling out grateful and ſo truly, exceedingly well pleaſed the King and the Queene, and got *Lycophron* no litle thanke and benefite at both their hands.

The

The French Gentlemen haue very ſharpe witts and withall a delicate language, which may very eaſily be wreſted to any alteration of words ſententious, and they of late yeares haue taken this paſtime vp among them many times gratifying their Ladies, and often times the Princes of the Realme, with ſome ſuch thankfull noueltie. Whereof one made by *François de Vallois*, thus *De façon ſuis Roy*, who in deede was of faſhion countenance and ſtature, beſides his regall vertues a very king, for in a world there could not be ſeene a goodlier man of perſon. Another found this by *Henry de Vallois* [*Roy de nulz hay*] a king hated of no man, and was apparant in his conditions and nature, for there was not a Prince of greater affabilitie and manſuetude then he.

I my ſelfe ſeing this conceit ſo well allowed of in Fraunce and Italie, and being informed that her Maieſtie tooke pleaſure ſometimes in deſciphring of names, and hearing how diuers Gentlemen of her Court had eſſayed but with no great felicitie to make ſome delectable tranſpoſe of her Maieſties name, I would needs try my luck, for cunning I know not why I ſhould call it, vnleſſe it be for the many and variable applications of ſence, which requireth peraduenture ſome wit & diſcretiō more then of euery vnlearned mā and for the purpoſe I tooke me theſe three wordes (if any other in the world) containing in my conceit greateſt myſterie, and moſt importing good to all them that now be aliue, vnder her noble gouernement.

Eliſſabet Anglorum Regina.

Which orthographie (becauſe ye ſhall not be abuſed) is true & not miſtaken, for the letter *zeta*, of the Hebrewes & Greeke and of all other toungs is in truth but a double *ſſ.* hardly vttered, and *H.* is but a note of aſpiration onely and no letter, which therefore is the by Greeks omitted. Vpon the tranſpoſition I found this to redound.

Multa regnabis enſe gloria.

By thy ſword ſhalt thou raigne in great renowne.

Then tranſpoſing the word [*enſe*] it came to be

Multa regnabis ſene gloria.

Aged and in much glorie ſhall ye raigne.

Both which reſultes falling out vpon the very firſt marſhalling of

the letters, without any darknesse or difficultie, and so sensibly and well appropriat to her Maiesties person and estate, and finally so effectually to mine own wish (which is a matter of much moment in such cases) I tooke them both for a good boding, and very fatal-litie to her Maestie appointed by Gods prouidence for all our comfortes. Also I imputed it for no litle good luck and glorie to my selfe, to haue pronounced to her so good and prosperous a fortune, and so thankefull newes to all England, which though it cannot be said by this euent any destinie or fatal necessitie, yet surely is it by all probabilitie of reason, so likely to come to passe, as any other worldly euent of things that be vncertaine, her Maestie continuing the course of her most regal proceedings and vertuous life in all earnest zeale and godly contemplation of his word, & in the sincere administration of his terrene iustice, assigned ouer to her execution as his Lieutenant vpon earth within the compasse of her dominions.

This also is worth the noting, and I will assure you of it, that at the first search whereupon this transpose was fashioned. The same letters being by me tossed & tranlaced fiue hundreth times, I could neuer make any other, at least of some sence & conformitie to her Maiesties estate and the case. If any other man by triall happen vpon a better omination, or what soeuer els ye will call it, I will reioyse to be ouermatched in my deuise, and renounce him all the thankes and profite of my trauaile.

When I wrate of these deuices, I smiled with my selfe, thinking that the readers would do so to, and many of them say, that such trifles as these might well haue bene spared, considering the world is full inough of them, and that it is pitie mens heades should be fedde with such vanities as are to none edification nor instruction, either of morall vertue, or otherwise behooffull for the common wealth, to whose seruice (say they) we are all borne, and not to fill and replenish a whole world full of idle toyes. To which sort of reprehendours, being either all holy and mortified to the world, and therefore esteeming nothing that sauoureth not of Theologie, or altogether graue and worldly, and therefore caring for nothing but matters of pollicie, & discourses of estate, or all giuen to thrift and passing for none art that is not gainefull and lucratiue, as the

sciences

ſciences of the Law, Phiſicke and marchaundiſe: to theſe I will giue none other aunſwere then referre them to the many trifling poemes of *Homer*, *Ouid*, *Virgill*, *Catullus* and other notable writers of former ages, which were not of any grauitie or ſeriouſneſſe, and many of them full of impudicitie and ribaudrie, as are not theſe of ours, nor for any good in the world ſhould haue bene: and yet thoſe trifles are come from many former ſiecles vnto our times, vncontrolled or condemned or ſuppreſt by any Pope or Patriarch or other ſeuere cenſor of the ciuill maners of men, but haue bene in all ages permitted as the conuenient ſolaces and recreations of mans wit. And as I can not denie but theſe conceits of mine be trifles: no leſſe in very deede be all the moſt ſerious ſtudies of man, if we ſhall meaſure grauitie and lightneſſe by the wiſe mans ballance who after he had conſidered of all the profoundeſt artes and ſtudies among men, in th'ende cryed out with this Epyphoneme, *Vanus as vanitatum & omma vanitas.* Whoſe authoritie if it were not ſufficient to make me beleeue ſo, I could be content with *Democritus* rather to condemne the vanities of our life by deriſion, then as *Heraclitus* with teares, ſaying with that merrie Greeke thus,

Omma ſunt riſus, ſunt puluis, & omnia nil ſunt.
Res hominum cunctæ, nam ratione carent.

Thus Engliſhed,

All is but a ieſt, all duſt, all not vvorth tvvo peaſen.
For vvhy in mans matters is neither rime nor reaſon.

Now paſſing from theſe courtly trifles, let vs talke of our ſcholaſtical toyes, that is of the Grammaticall verſifying of the Greeks and Latines and ſee whether it might be reduced into our Engliſh arte or no.

CHAP. XII.

How if all maner of ſodaine innouations were not very ſcandalous, ſpecially in the lawes of any langage or arte, the vſe of the Greeke and Latine feete might be brought into our vulgar Poeſie, and with good grace inough.

NOw neuertheleſſe albeit we haue before alledged that our vulgar *Saxon Engliſh* ſtanding moſt vpon wordes *monoſillable*, and little vpon *polyſillables*, doth hardly admit the vſe of thoſe

fine inuented feete of the Greeks & Latines, and that for the moſt part wiſe and graue men doe naturally miſlike with all ſodaine innouations ſpecially of lawes (and this the law of our auncient Engliſh Poeſie) and therefore lately before we imputed it to a nice & ſcholaſticall curioſitie in ſuch makers as haue ſought to bring into our vulgar Poeſie ſome of the auncient feete, to wit the *Dactile* into verſes *exameters*, as he that tranſlated certaine bookes of *Virgils Eneydos* in ſuch meaſures & not vncommendably: if I ſhould now ſay otherwiſe it would make me ſeeme contradictorie to my ſelfe, yet for the information of our yong makers, and pleaſure of all others who be delighted in noueltie, and to th'intent we may not ſeeme by ignorance or ouerſight to omit any point of ſubtillitie, materiall or neceſſarie to our vulgar arte, we will in this preſent chapter & by our own idle obſeruations ſhew how one may eaſily and commodiouſly lead all thoſe feete of the auncients into our vulgar langage. And if mens eares were not perchaunce to daintie, or their iudgementes ouer partiall, would peraduenture nothing at all misbecome our arte, but make in our meetres a more pleaſant numeroſitie then now is. Thus farre therefore we will aduenture and not beyond, to th'intent to ſhew ſome ſingularitie in our arte that euery man hath not heretofore obſerued, and (her maieſty good liking always had) whether we make the common readers to laugh or to lowre, all is a matter, ſince our intent is not ſo exactlie to proſecute the purpoſe, nor ſo earneſtly, as to thinke it ſhould by authority of our owne iudgement be generally applauded at to the diſcredit of our forefathers maner of vulgar Poeſie, or to the alteration or peraduenture totall deſtruction of the ſame, which could not ſtand with any good diſcretion or curteſie in vs to attempt, but thus much I ſay, that by ſome leaſurable trauell it were no hard matter to induce all their auncient feete into vſe with vs, and that it ſhould proue very agreable to the eare and well according with our ordinary times and pronunciation, which no man could then iuſtly miſlike, and that is to allow euery word *polyſillable* one long time of neceſſitie, which ſhould be where his ſharpe accent falls in our owne *ydiome* moſt aptly and naturally, wherein we would not follow the licence of the Greeks and Latines, who made not their ſharpe accent any neceſſary prolon-

longation of their times, but vſed ſuch fillable ſometimes long ſometimes ſhort at their pleaſure. The other fillables of any word where the ſharpe accent fell not, to be accompted of ſuch time and quantitie as his *ortographie* would beſt beare hauing regard to himſelfe, or to his next neighbour, word, bounding him on either ſide, namely to the ſmoothnes & hardneſſe of the fillable in his vtterance, which is occaſioned altogether by his *ortographie* & ſcituation as in this word [*dáyly*] the firſt fillable for his vſuall and ſharpe accentes ſake to be alwayes long, the ſecond for his flat accents ſake to be alwayes ſhort, and the rather for his *ortographie*, bycauſe if he goe before another word commencing with a vowell not letting him to be eclipſed, his vtterance is eaſie & currant, in this triſſillable [*dāungĕrŏus*] the firſt to be long, th'other two ſhort for the ſame cauſes. In this word [*dāngĕroŭſnĕſſe*] the firſt & laſt to be both long, bycauſe they receiue both of them the ſharpe accent, and the two middlemoſt to be ſhort, in theſe words [*remedie*] & [*remedileſſe*] the time to follow alſo the accent, ſo as if it pleaſe better to ſet the ſharpe accent vpō [*re*] then vpon [*dye*] that fillable ſhould be made long and *è conuerſo*, but in this word [*remedileſſe*] bycauſe many like better to accent the fillable [*me*] thē the fillable [*les*] therfore I leaue him for a cōmon fillable to be able to receiue both a long and a ſhort time as occaſion ſhall ſerue. The like law I ſet in theſe wordes [*reuocable*] [*recouerable*] [*irreuocable*] [*irrecouerable*] for ſometime it ſounds better to ſay *rēuŏ cāblĕ* then *rĕ uōcăblĕ*, *rēcōuĕr ăblĕ* thē *rĕcōuĕr ăblĕ* for this one thing ye muſt alwayes marke that if your time fall either by reaſon of his ſharpe accēt or otherwiſe vpon the *penultima*, ye ſhal finde many other words to rime with him, bycauſe ſuch terminatiōs are not geazon, but if the lōg time fall vpō the *antepenultima* ye ſhall not finde many wordes to match him in his termination, which is the cauſe of his concord or rime, but if you would let your long time by his ſharpe accent fall aboue the *antepenultima* as to ſay [*cōuĕrăblĕ*] ye ſhall ſeldome or perchance neuer find one to make vp rime with him vnleſſe it be badly and by abuſe, and therefore in all ſuch long *polyſillables* ye doe commonly giue two ſharpe accents, and thereby reduce him into two feete as in this word [*rēmŭ nĕrātĭŏn*] which makes a couple of good *Dactils*, and

in this word [*contrahon*] which makes a good *ſpondeus* & a good *dactill*, and in this word [*recapitulation*] it makes two *dactills* and a ſillable ouerplus to annexe to the word precedent to helpe piece vp another foote. But for wordes *monoſillables* (as be moſt of ours) becauſe in pronouncing them they do of neceſſitie receiue a ſharpe accent, ye may iuſtly allow them to be all long if they will ſo beſt ſerue your turne, and if they be tailed one to another, or th'one to a *diſſillable* or *poliſſillable* ye ought to allow them that time that beſt ſerues your purpoſe and pleaſeth your eare moſt, and truelieſt anſweres the nature of the *ortographie* in which I would as neare as I could obſerue and keepe the lawes of the Greeke and Latine verſifiers, that is to prolong the ſillable which is written with double conſonants or by dipthong or with ſingle conſonants that runne hard and harſhly vpon the toung: and to ſhorten all ſillables that ſtand vpon vowels, if there were no cauſe of *eliſion* and ſingle conſonants & ſuch of them as are moſt flowing and ſlipper vpon the toung as *n.r.s.l.* and for this purpoſe to take away all aſpirations, and many times the laſt conſonant of a word as the Latine Poetes vſed to do, ſpecially *Lucretius* and *Ennius* as to ſay [*finibu*] for [*finibus*] and ſo would not I ſtick to ſay thus [*delute*] for [*delight*] [*hye*] for [*high*] and ſuch like, & doth nothing at all impugne the rule I gaue before againſt the wreſting of wordes by falſe *ortographie* to make vp rime, which may not be falſified. But this omiſſion of letters in the middeſt of a meetre to make him the more ſlipper, helpes the numeroſitie and hinders not the rime. But generally the ſhortning or prolonging of the *monoſillables* dependes much vpō the nature of their *ortographie* which the Latin Grammariens call the rule of poſition, as for example if I ſhall ſay thus.

Nōt mēnē dayes pāſt Twentie dayes afret.

This makes a good *Dactill* and a good *ſpondeus*, but if ye turne them backward it would not do ſo, as.

Mēn dayes not paſt

And the *diſtick* made all of *monoſillables*.

But nōte ōf mē trae mēn loue fret,
Could finde ſo great good lucke at he.

Which words ſet true will to make the verſe all *ſpondaicke* or *iambicke*, but not in *deſſil*, as other words of the ſame otherwiſe pla-

ced would do, for it were an ill fauored *dactil* to say.

But none of, us all creme.

Therefore whensoeuer your words will not make a smooth *dactil*, ye must alter them or their situations, or else turne them to other feete that may better beare their maner of sound and orthographie: or if the word be *polysillable* to deuide him, and to make him serue by peeces, that he could not do whole and entierly. And no doubt by like consideration did the Greeke & Latine versifiers fashion all their feete at the first to be of sundry times, and the selfe same sillable to be sometime long and sometime short for the eares better satisfaction as hath bene before remẽbred. Now also wheras I said before that our old Saxon English for his many *monosillables* did not naturally admit the vse of the ancient feete in our vulgar measures so aptly as in those languages which stood most vpon *polisillables*, I sayd it in a sort truly, but now I must recant and confesse that our Normane English which hath growen since *William* the Conquerour doth admit any of the auncient feete, by reason of the many *polysillables* euen to fixe and seauen in one word, which we at this day vse in our most ordinarie language: and which corruption hath bene occasioned chiefly by the peeuish affectation not of the Normans them selues, but of clerks and scholers or secretaries long since, who not content with the vsual Normane or Saxon word, would conuert the very Latine and Greeke word into vulgar French, as to say innumerable for innombrable, reuocable, irreuocable, irradiation, depopulatiõ & such like, which are not naturall Normans nor yet French, but altered Latines, and without any imitation at all: which therefore were long time despised for inkehorne termes, and now be reputed the best & most delicat of any other. Of which & many other causes of corruption of our speach we haue in another place more amply discoursed, but by this meane we may at this day very well receiue the auncient feete *metricall* of the Greeks and Latines sauing those that be superflous as be all the feete aboue the *trissillable*, which the old Grammarians idly inuented and distinguisht by speciall names, whereas in deede the same do stand compounded with the inferiour feete, and therefore some of them were called by the names of *didactilus*, *dispondeus* and *disiambus*: all which feete as I say we may

be allowed to vſe with good diſcretion & preciſe choiſe of wordes and with the fauorable approbation of readers, and ſo ſhall our plat in this one point be larger and much ſurmount that which *Stanhurſt* firſt tooke in hand by his *exameters dactilicke* and *ſpondaicke* in the tranſlation of *Virgills Eneidos*, and ſuch as for a great number of them my ſtomacke can hardly digeſt for the ill ſhapen ſound of many of his wordes *poliſillable* and alſo his copulation of *monoſillables* ſupplying the quantitie of a *triſſillable* to his intent. And right ſo in promoting this deuiſe of ours being (I feare me) much more nyce and affected, and therefore more miſliked then his, we are to beſpeake fauour, firſt of the delicate eares, then of the rigorous and ſeuere diſpoſitions, laſtly to craue pardon of the learned & auncient makers in our vulgar, for if we ſhould ſeeke in euery point to egall our ſpeach with the Greeke and Latin in their *metricall* obſeruations it could not poſſible be by vs perfourmed, becauſe their ſillables came to be timed ſome of them long, ſome of them ſhort not by reaſon of any euident or apparant cauſe in writing or ſounde remaining vpon one more then another, for many times they ſhortned the ſillable of ſharpe accent and made long that of the flat, & therefore we muſt needes ſay, it was in many of their wordes done by preelection in the firſt Poetes, not hauing regard altogether to the *ortographie*, and hardneſſe or ſoftneſſe of a ſillable, conſonant, vowell or dipthong, but at their pleaſure, or as it fell out: ſo as he that firſt put in a verſe this word [*Penelope*] which might be *Homer* or ſome other of his antiquitie, where he made [*pe*] in both places long and [*ne*] and [*lo*] ſhort, he might haue made them otherwiſe and with as good reaſon, nothing in the world appearing that might moue them to make ſuch (preelection) more in th'one ſillable then in the other for *pe.ne.* and *lo.* being ſillables vocals be egally ſmoth and currant vpon the toung, and might beare aſwel the long as the ſhort time, but it pleaſed the Poet otherwiſe: ſo he that firſt ſhortned, *ca.* in this word *cano*, and made long *tro*, in *troia*, and *o*, in *oris*, might haue aſwell done the contrary, but becauſe he that firſt put them into a verſe, found as it is to be ſuppoſed a more ſweetneſſe in his owne eare to haue them ſo tymed, therefore all other Poets who followed, were fayne to doe the like, which made that *Virgill* who came many

yeares

yeares after the firſt reception of wordes in their ſeuerall times, was driuen of neceſſitie to accept them in ſuch quantities as they were left him and therefore ſaid.

arma uirumque cano troiæ qui primus ab oris.

Neither truely doe I ſee any other reaſon in that lawe (though in other rules of ſhortning and prolonging a ſillable there may be reaſon) but that it ſtands vpon bare tradition. Such as the *Cabaliſts* auouch in their myſticall conſtructions Theologicall and others, ſaying that they receaued the ſame from hand to hand from the firſt parent *Adam*, *Abraham* and others, which I will giue them leaue alone both to ſay and beleeue for me, thinking rather that they haue bene the idle occupations, or perchaunce the malitious and craftie conſtructions of the *Talmudiſts*, and others of the Hebrue clerks to bring the world into admiration of their lawes and Religion. Now peraduenture with vs Engliſhmen it be ſomewhat too late to admit a new inuention of feete and times that our forefathers neuer vſed nor neuer obſerued till this day, either in their meaſures or in their pronuntiation, and perchaunce will ſeeme in vs a preſumptuous part to attempt, conſidering alſo it would be hard to find many men to like of one mans choiſe in the limitation of times and quantities of words, with which not one, but euery eare is to be pleaſed and made a particular iudge, being moſt truly ſayd, that a multitude or comminaltie is hard to pleaſe and eaſie to offend, and therefore I intend not to proceed any further in this curioſitie then to ſhew ſome ſmall ſubtillitie that any other hath not yet done, and not by imitation but by obſeruation, nor to th'intent to haue it put in execution in our vulgar Poeſie, but to be pleaſantly ſcanned vpon, as are all nouelties ſo friuolous and ridiculous as it.

CHAP. XIII.

A more particular declaration of the metricall feete of the ancient Poets Greeke and Latine and chiefly of the feete of two times.

THeir Grammarians made a great multitude of feete, I wot not to what huge number, and of ſo many ſizes as their wordes

were of length, namely sixe sizes, whereas in deede, the metricall feete are but twelue in number, wherof foure only be of two times, and eight of three times, the rest compounds of the premised two sorts, euen as the Arithmeticall numbers aboue three are made of two and three. And if ye will know how many of these feete will be commodiously receiued with vs, I say all the whole twelue, for first for the foote *spondeus* of two long times ye haue these English wordes *mōrnīng, mīdnīght, mīschāunce*, and a number moe whose ortographie may direct your iudgement in this point: for your *Trocheus* of a long and short ye haue these wordes *mānĕr, brōkĕn, tākĕn, bōdĭe, mēmbĕr*, and a great many moe if their last sillables abut not vpon the consonant in the beginning of another word, and in these whether they do abut or no *wūttĭe, dīttĭe, sōrrŏw, mōrrŏw*, & such like, which end in a vowell for your *Iambus* of a short and a long, ye haue these wordes [*rĕstōre*] [*rĕmōrse*] [*dĕsīre*] [*ĕndūre*] and a thousand besides. For your foote *pirrichius* or of two short silables ye haue these words [*mănĭe*] [*mŏnĕy*] [*pĕnĭe*] [*sĭlĭe*] and others of that constitution or the like: for your feete of three times and first your *dactill*, ye haue these wordes & a number moe *pātĭĕnce, tēmpĕrănce, vvōmănheăd, iōlĭtĭe, daungĕrŏus, dūetĭfŭll* & others. For your *molossus*, of all three long, ye haue a member of wordes also and specially most of your participles actiue, as *pērsīstīng, dĕspōilīng, ēndēntīng*, and such like in ortographie: for your *anapestus* of two short and a long ye haue these words but not many moe, as *mănĭfōld, mŏnĭlēsse, rĕmănēnt, hŏlĭnēsse*. For your foote *tribracchus* of all three short, ye haue very few *trissillables*, because the sharpe accent will always make one of them long by pronunciation, which els would be by ortographie short as, [*mĕrĭly*] [*minion*] & such like. For your foote *bacchius* of a short & two long ye ha[illegible] and the like words *trissillables* [*lămēntīng*] [*rĕquēstīng*] [*re[illegible]ouncīng*] [*rĕpēntānce*] [*ĕnūrīng*]. For your foote *antibacchius*, of two long and a short ye haue these wordes [*fōrsākĕn*] [*īmpūgnĕd*] and others many: For your *amphimacer* that is a long a short and a long ye haue these wordes and many moe [*éxcellént*] [*īmĭnēnt*] and specially such as be propre names of persons or townes or other things and namely Welsh wordes: for your foote *amphibracchus*, of a short, a long and a short, ye haue these wordes and many

many like to these [*rĕsīstĕd*] [*dĕlīghtfŭll*] [*rĕprīsăll*] [*ĭnăuntĕr*] [*ĕnāmĭll*] so as for want of English wordes, if your eare be not to daintie and your rules to precise, ye neede not be without the *metricall* feete of the ancient Poets such as be most pertinent and not superfluous. This is (ye will perchaunce say) my singular opinion: then ye shall see how well I can maintaine it. First the quantitie of a word comes either by (preelection) without reason or force as hath bene alledged, and as the auncient Greekes and Latines did in many wordes, but not in all, or by (election) with reason as they did in some, and not a few. And a sound is drawen at length either by the infirmitie of the toung, because the word or sillable is of such letters as hangs long in the palate or lippes ere he will come forth, or because he is accented and tuned hier and sharper then another, whereby he somewhat obscureth the other sillables in the same word that be not accented so high, in both these cases we will establish our sillable long, contrariwise the shortning of a sillable is, when his sounde or accent happens to be heauy and flat, that is to fall away speedily, and as it were inaudible, or when he is made of such letters as be by nature slipper & voluble and smoothly passe from the mouth. And the vowell is alwayes more easily deliuered then the consonant: and of consonants, the liquide more then the mute, & a single consonant more then a double, and one more then twayne coupled together: all which points were obserued by the Greekes and Latines, and allowed for *maximes* in versifying. Now if ye will examine these foure *bissillables* [*rĕmnānt*] [*rĕmāine*] [*rĕndĕr*] [*rĕnĕt*] for an example by which ye may make a generall rule, and ye shall finde, that they aunswere our first resolution. First in [*remnant*] [*rem*] bearing the sharpe accent and hauing his consonant abbut vpon another, soundes long. The sillable [*nant*] being written with two cōsonants must needs be accompted the same. besides that [*nant*] by his Latin originall is lōg, viz. [*remanens.*] Take this word [*remaine*] because the last sillable beares the sharpe accent, he is long in the eare, and [*re*] being the first sillable, passing obscurely away with a flat accent is short, besides that [*re*] by his Latine originall and also by his ortographie is short. This word [*render*] bearing the sharpe accēt vpon [*ren*] makes it long, the sillable [*der*] falling

were of length, namely ſixe ſizes, whereas in deede, the metricall feete are but twelue in number, wherof foure only be of two times, and eight of three times, the reſt compounds of the premiſed two ſorts, euen as the Arithmeticall numbers aboue three are made of two and three. And if ye will know how many of theſe feete will be commodiouſly receiued with vs, I ſay all the whole twelue, for firſt for the foote *ſpondeus* of two long times ye haue theſe Engliſh wordes *mōrnīng, mīdnīght, mīſchāunce*, and a number moe whoſe ortographie may direct your iudgement in this point: for your *Trocheus* of a long and ſhort ye haue theſe wordes *mānĕr, brōkĕn, tākĕn, bōdĕ, mēmbĕr*, and a great many moe if their laſt ſillables a-but not vpon the conſonant in the beginning of another word, and in theſe whether they do abut or no *wūtĭe, dīttĭe, sōrrŏw, mōrrŏw*, & ſuch like, which end in a vowell for your *Iambus* of a ſhort and a long, ye haue theſe wordes [*rĕſtōre*] [*rĕmōrſe*] [*dĕsīre*] [*ĕndūre*] and a thouſand beſides. For your foote *pirrichius* or of two ſhort ſilables ye haue theſe words [*mānĭe*] [*mōnĕy*] [*pĕnĭe*] [*sīlĭe*] and others of that conſtitution or the like: for your feete of three times and firſt your *dactull*, ye haue theſe wordes & a number moe *pātĭĕnce, tēmpĕrānce, vvōmānheād, sōlŭĭe, daungĕrŏus, dūetĭſŭll* & others. For your *moloſſus*, of all three long, ye haue a member of wordes alſo and ſpecially moſt of your participles actiue, as *pērſīſtīng, dēſpōilīng, ēndēntīng*, and ſuch like in ortographie: for your *anapeſtus* of two ſhort and a long ye haue theſe words but not many moe, as *mānĭfōld, mŏnŭlĕſſe, rēmānent, hōlīnēſſe*. For your foote *tribracchus* of all three ſhort, ye haue very few *triſſillables*, becauſe the ſharpe accent will always make one of them long by pronunciation, which els would be by ortographie ſhort as, [*mĕrĭly*] [*mĭnĭon*] & ſuch like. For your foote *bacchius* of a ſhort & two long ye ha[illegible] and the like words *triſſillables* [*lāmēntīng*] [*rĕquēſtīng*] [*rēsountīng*] [*rēpēntance*] [*ēnūrīng*]. For your foote *antibacchius*, of two long and a ſhort ye haue theſe wordes [*fōrsākĕn*] [*īmpūgnēd*] and others many: For your *amphimacer* that is a long a ſhort and a long ye haue theſe wordes and many moe [*ēxcellēnt*] [*īmĭnēnt*] and ſpecially ſuch as be propre names of perſons or townes or other things and namely Welſh wordes: for your foote *amphibracchus*, of a ſhort, a long and a ſhort, ye haue theſe wordes and

many

many like to theſe [*rośiſid*] [*delightfull*] [*rẽpriſall*] [*inaunter*] [*enemill*] ſo as for want of Engliſh wordes, if your eare be not to daintie and your rules to preciſe, ye neede not be without the *metricall* feete of the ancient Poets ſuch as be moſt pertinent and not ſuperfluous. This is (ye will perchaunce ſay) my ſingular opinion: then ye ſhall ſee how well I can maintaine it. Firſt the quantitie of a word comes either by (prelection) without reaſon or force as hath bene alledged, and as the auncient Greekes and Latines did in many wordes, but not in all, or by (election) with reaſon as they did in ſome, and not a few. And a ſounde is drawen at length either by the infirmitie of the toung, becauſe the word or ſillable is of ſuch letters as hangs long in the palate or lippes ere he will come forth, or becauſe he is accented and tuned hier and ſharper then another, whereby he ſomewhat obſcureth the other ſillables in the ſame word that be not accented ſo high, in both theſe caſes we will eſtabliſh our ſillable long, contrariwiſe the ſhortning of a ſillable is, when his ſounde or accent happens to be heauy and flat, that is to fall away ſpeedily, and as it were inaudible, or when he is made of ſuch letters as be by nature ſlipper & voluble and ſmoothly paſſe from the mouth. And the vowell is alwayes more eaſily deliuered then the conſonant: and of conſonants, the liquide more then the mute, & a ſingle conſonant more then a double, and one more then twayne coupled together: all which points were obſerued by the Greekes and Latines, and allowed for *maximes* in verſifying. Now if ye will examine theſe foure *biſſillables* [*rẽnant*] [*rẽmaine*] [*rẽder*] [*rẽre*] for an example by which ye may make a generall rule, and ye ſhall finde, that they aunſwere our firſt reſolution. Firſt in [*remnant*] [*rem*] bearing the ſharpe accent and hauing his conſonant abbut vpon another, ſoundes long. The ſillable [*nant*] being written with two cõſonants muſt needs be accompted the ſame. beſides that [*nant*] by his Latin originall is lõg, viz. [*remanens.*] Take this word [*remaine*] becauſe the laſt ſillable beares the ſharpe accent, he is long in the eare, and [*re*] being the firſt ſillable, paſſing obſcurely away with a flat accent is ſhort, beſides that [*re*] by his Latine originall and alſo by his ortographie is ſhort. This word [*render*] bearing the ſharpe accẽt vpon [*rẽ*] makes it long, the ſillable [*der*] falling

away ſwiftly & being alſo writtē with a ſingle cōſonant or liquide is ſhort and makes the *trocheus*. This word [*rēnēt*] hauing both ſillables ſliding and ſlipper make the foote *Pirrichius*, becauſe if he be truly vttered, he beares in maner no ſharper accent vpō the one then the other ſillable, but be in effect egall in time and tune, as is alſo the *Spondeus*. And becauſe they be not written with any hard or harſh conſonants, I do allow them both for ſhort ſillables, or to be vſed for common, according as their ſituation and place with other words ſhall be: and as I haue named to you but onely foure words for an example, ſo may ye find out by diligent obſeruation foure hundred if ye will. But of all your words *biſſillables* the moſt part naturally do make the foot *Iambus*, many the *Trocheus*, fewer the *Spondeus*, feweſt of all the *Pirrichius*, becauſe in him the ſharpe accent (if ye follow the rules of your accent, as we haue preſuppoſed) doth make a litle oddes: and ye ſhall find verſes made all of *monoſillables*, and do very well, but lightly they be *Iambickes*, becauſe for the more part the accent falles ſharpe vpon euery ſecond word rather then contrariwiſe, as this of Sir *Thomas Wiats*.

I finde nō peāce ānd yēt mīe wārre īs dōne,
I feare and hope, and burne and freeſe like iſe.

And ſome verſes where the ſharpe accent falles vpon the firſt and third, and ſo make the verſe wholly *Trochaicke*, as thus,

Worke not, no nor, wiſh thy friend or foes harme
Try but, truſt not, all that ſpeake thee ſo faire.

And ſome verſes made of *monoſillables* and *biſſillables* enterlaced as this of th'Earles,

When raging loue with extreme paine

And this

A fairer beaſt of freſher hue beheld I neuer none.

And ſome verſes made all of *biſſillables* and others all of *triſſillables*, and others of *poliſillables* egally increaſing and of diuers quantities, and ſundry ſituations, as in this of our owne, made to daunt the inſolence of a beautifull woman.

Brittle beauty bloſſome daily fading
Morne, noone, and eue in age and eke in eld
Dangerous diſdainefull pleaſantly perſwading
Eaſie to gripe but combrous to weld

For

For ſlender bottome hard and heauy lading
Gay for a while, but little while durable
Suſpicious, incertaine, irreuocable,
O ſince thou art by triall not to truſt
Wiſedome it is, and it is alſo iuſt
To ſound the ſtemme before the tree be feld
That is, ſince death vvill driue vs all to duſt
To leaue thy loue ere that vve be compeld.

In which ye haue your firſt verſe all of *biſſillables* and of the foot *trocheus*. The ſecond all of *monoſillables*, and all of the foote *Iambus*, the third all of *triſſillables*, and all of the foote *dactilus*, your fourth of one *biſſillable*, and two *monoſillables* interlarded, the fift of one *monoſillable* and two *biſſillables* enterlaced, and the reſt of other ſortes and ſcituations, ſome by degrees encreaſing, ſome diminiſhing: which example I haue ſet downe to let you perceiue what pleaſant numeroſity in the meaſure and diſpoſition of your words in a meetre may be contriued by curious wits & theſe with other like were the obſeruations of the Greeke and Latine verſifiers.

CHAP. XIIII.

Of your feet of three times, and firſt of the Dactil.

YOur feete of three times by preſcription of the Latine Grammariens are of eight ſundry proportions, for ſome notable difference appearing in euery ſillable of three falling in a word of that ſize: but becauſe aboue the *antepenultima* there was (amōg the Latines) none accent audible in any long word, therfore to deuiſe any foote of lōger meaſure then of three times was to them but ſuperfluous: becauſe all aboue the number of three are but compounded of their inferiours. Omitting therefore to ſpeake of theſe larger feete, we ſay that of all your feete of three times the *Dactill* is moſt vſuall and fit for our vulgar meeter, & moſt agreeable to the eare, ſpecially if ye ouerlade not your verſe with too many of them but here and there enterlace a *Iambus* or ſome other foote of two times to giue him grauitie and ſtay, as in this *quadrein Trimeter* or of three meaſures.

Rendĕr ăgaīne mĭe lībĕrtĭe
ănd sēt yoŭr cāptĭue frēe

Glŏrĭoŭs ĭn thĕ vĭctŏrĭe
Cōnquĕrŏurs ūſe with lĕnĭtĭe

Where ye ſee euery verſe is all of a meaſure, and yet vnegall in number of ſillables: for the ſecond verſe is but of ſixe ſillables, where the reſt are of eight. But the reaſon is for that in three of the ſame verſes are two *Dactils* a peece, which abridge two ſillables in euery verſe: and ſo maketh the longeſt euen with the ſhorteſt. Ye may note beſides by the firſt verſe, how much better ſome *biſſillable* becommeth to peece out an other longer foote then another word doth: for in place of [*render*] if ye had ſayd [*reſtore*] it had marred the *Dactil*, and ofneceſſitie driuen him out at length to be a verſe *Iambic* of foure feet, becauſe [*render*] is naturally a *Trocheus* & makes the firſt two times of a *dactil*. [*Reſtore*] is naturally a *Iambus*, & in this place could not poſſibly haue made a pleaſant *dactil*.

Now againe if ye will ſay to me that theſe two words [*libertie*] and [*conquerours*] be not preciſe *Dactils* by the Latine rule. So much will I confeſſe to, but ſince they go currant inough vpon the tongue, and be ſo vſually pronounced, they may paſſe wel inough for *Dactils* in our vulgar meeters, & that is inough for me, ſeeking but to faſhion an art, & not to finiſh it: which time only & cuſtom haue authoritie to do, ſpecially in all caſes of language as the Poet hath wittily remembred in this verſe *-ſi volet vſus,*

Quem penes arbitrium eſt & vis & norma loquendi.

The Earle of Surrey vpon the death of Sir *Thomas Wiat* made among other this verſe *Pentameter* and of ten ſillables,

What holy graue (alas) vvhat ſepulcher

But if I had had the making of him, he ſhould haue bene of eleuen ſillables and kept his meaſure of fiue ſtill, and would ſo haue runne more pleaſantly a great deale: for as he is now, though he be euen he ſeemes odde and defectiue, for not well obſeruing the natural accent of euery word, and this would haue bene ſoone holpen by inſerting one *monoſillable* in the middle of the verſe, and drawing another ſillable in the beginning into a *Dactil*, this word [*holy*] being a good [*Pirrichius*] & very well ſeruing the turne, thus,

Whāt hŏlie grāue ā lās whāt fīt sēpūlchēr.

Which verſe if ye peruſe throughout ye ſhall finde him after the firſt *dactil* all *Trochaick* & not *Iambic*, nor of any other foot of two times.

times. But perchance if ye would seeme yet more curious, in place of these foure *Trocheus* ye might induce other feete of three times, as to make the three sillables next following the *dactil*, the foote [*amphimacer*] the last word [*Sepulcher*] the foote [*amphibracus*] leauing the other midle word for a [*Iambus*] thus.

Whāt hŏlĭe grāue ă lās whăt fīt sĕpūlchĕr.

If ye aske me further why I make [*vvhat*] first long & after short in one verse, to that I satisfied you before, that it is by reason of his accent sharpe in one place and flat in another, being a commō *monosillable*, that is, apt to receiue either accent, & so in the first place receiuing aptly the sharpe accent he is made long: afterward receiuing the flat accent more aptly thē the sharpe, because the sillable precedent [*las*] vtterly distaines him, he is made short & not long, & that with very good melodie, but to haue giuen him the sharpe accent & plucked it frō the sillable [*las*] it had bene to any mans eare a great discord: for euermore this word [*alás*] is accēted vpon the last, & that lowdly & notoriously as appeareth by all our exclamations vsed vnder that terme. The same Earle of Surrey & Sir *Thomas Wyat* the first reformers & polishers of our vulgar Poesie much affecting the stile and measures of the Italian *Petrarcha*, vsed the foote *dactil* very often but not many in one verse, as in these,

Fūll mănĭe that in presence of thy līuelĭe hĕd,
Shed Cæsars teares vpon Pōmpĕĭūs hĕd.
Th'ēnĕmĭe to life destroi er of all kinde,
If āmŏ rŏus faith in an hart vn fayned,
Myne old deēre ĕnĕ my my froward master.
Thē fŭrĭ ous gone in his most ra ging ire.

And many moe which if ye would not allow for *dactils* the verse would halt vnlesse ye would seeme to helpe it contracting a sillable by vertue of the figure *Syneresis* which I thinke was neuer their meaning, nor in deede would haue bred any pleasure to the eare, but hindred the flowing of the verse. Howsoeuer ye take it the *dactil* is commendable inough in our vulgar meetres, but most plausible of all when he is sounded vpon the stage, as in these comicall verses shewing how well it becommeth all noble men and great personages to be temperat and modest, yea more then any meaner man, thus.

Lēt nō nōbilitie rīchēs ōr hērităge
Hōnōur ōr ēmpire ōr earthlie dōmīniōn
Brēed ĭn yōur heād ănie pēeuiſh ōpiniōn
That yē māy sāfēr āuōuch ănie ōutrāge.

And in this diſtique taxing the Prelate ſymoniake ſtanding all vpon perfect *dactils*.

Nōvv mānie bie mōnēy pūruēy prōmōtiōn
For mony mooues any hart to deuotion.

But this aduertiſement I will giue you withall, that if ye vſe too many *dactils* together ye make your muſike too light and of no ſolemne grauitie ſuch as the amorous *Elegies* in court naturally require, being alwaies either very dolefull or paſſionate as the affections of loue enforce, in which buſines ye muſt make your choiſe of very few words *dactilique*, or them that ye can not refuſe, to diſſolue and breake them into other feete by ſuch meanes as it ſhall be taught hereafter: but chiefly in your courtly ditties take heede ye vſe not theſe maner of long *poliſillables* and ſpecially that ye finiſh not your verſe with thē as [*retribution*] [*reſtitution*] *remuneration* [*recapitulation*] and ſuch like: for they ſmatch more the ſchoole of common players than of any delicate Poet *Lyricke* or *Elegiacke*.

CHAP. XV.

Of all your other feete of three times and hovv vvell they vvould faſhion a meetre in our vulgar.

ALl your other feete of three times I find no vſe of them in our vulgar meeters nor no ſweetenes at all, and yet words inough to ſerue their proportions. So as though they haue not hitherto bene made artificiall, yet nowe by more curious obſeruation they might be. Since all artes grew firſt by obſeruation of natures proceedings and cuſtome. And firſt your [*Moloſſus*] being of all three long is euidently diſcouered by this word [*pērmĭtting*] The [*Anapeſtus*] of two ſhort and a long by this word [*fŭrĭous*] if the next word beginne with a conſonant. The foote [*Bacchius*] of a ſhort and two long by this word [*rēsĭstānce*] the foote [*Antibachius*] of two long and a ſhort by this word [*exāmplē*] the foote] *Amphimacer*] of a long a ſhort & a long by this word [*conquĕring*] the foote of [*Amphibrachus*] of a ſhort a long and a ſhort by this word [*rēmēm-*

mẽmber] if a vowell follow. The foote [*Tribrachus*] of three ſhort times is very hard tobe made by any of our *triſſillables* vnles they be cõpounded of the ſmootheſt ſort of conſonants or ſillables vocals, or of three ſmooth *monoſillables*, or of ſome peece of a lõg *polyſillable* & after that ſort we may with wreſting of words ſhape the foote [*Tribrachus*] rather by vſurpation thẽ by rule, which neuertheles is allowed in euery primitiue arte & inuentiõ: & ſo it was by the Greekes and Latines in their firſt verſifying, as if a rule ſhould be ſet downe that from henceforth theſe words ſhould be counted al *Tribrachus*. [*ĕnĕmĭe*] [*rĕmĕdĭe*] [*sĕlĭnĕs*] [*mŏnĭlĕs*] [*pĕnĭlĕs*] [*crŭĕllĭe*] & ſuch like, or a peece of this long word [*rĕcõuĕrăblĕ*] [*mnŭmĕrăblĕ reădĭlĭe*] and others. Of all which manner of apt wordes to make theſe ſtranger feet of three times which go not ſo currant with our eare as the *dactil*, the maker ſhould haue a good iudgement to know them by their manner of orthographie and by their accent which ſerue moſt fitly for euery foote, or elſe he ſhoulde haue alwaies a little calender of them apart to vſe readily when he ſhall neede them. But becauſe in very truth I thinke them but vaine & ſuperſtitious obſeruations nothing at all furthering the pleaſant melody of our Engliſh meeter, I leaue to ſpeake any more of them and rather wiſh the continuance of our old maner of Poeſie, ſcanning our verſe by ſillables rather than by feete, and vſing moſt commonly the word *Iambique* & ſometime the *Trochaike* which ye ſhall diſcerne by their accents, and now and then a *dactill* keeping preciſely our ſymphony or rime without any other mincing meaſures, which an idle inuentiue head could eaſily deuiſe, as the former examples teach.

CHAP. XVI.

Of your verſes perfect and defectiue, and that which the Græcians called the halfe foote.

THe Greekes and Latines vſed verſes in the odde ſillable of two ſortes, which they called *Catalectticke* and *Acatalectticke*, that is odde vnder and odde ouer the iuſt meaſure of their verſe, & we in our vulgar finde many of the like, and ſpecially in the rimes of Sir Thomas Wiat, ſtrained perchaunce out of their originall, made firſt by *Francis Petrarcha*: as theſe

Like vnto theſe, vnmeaſurable mountaines,

So is my paynefull life the burden of ire:
For hie be they, and hie is my deſire
And I of teares, and they are full of fountaines.

Where in your firſt ſecond and fourth verſe, ye may find a ſillable ſuperfluous, and though in the firſt ye will ſeeme to helpe it, by drawing theſe three ſillables, [*im mĕ sŭ*] into a *dactil*, in the reſt it can not be ſo excuſed, wherefore we muſt thinke he did it of purpoſe, by the odde ſillable to giue greater grace to his meetre, and we finde in our old rimes, this odde ſillable, ſometime placed in the beginning and ſometimes in the middle of a verſe, and is allowed to go alone & to hāg to any other ſillable. But this odde ſillable in our meetres is not the halfe foote as the Greekes and Latines vſed him in their verſes, and called ſuch meaſure *pentimmeris* and *eptammeris*, but rather is that, which they called the *catalectik* or maymed verſe. Their *hemimeris* or halfe foote ſerued not by licence Poeticall or neceſſitie of words, but to bewtifie and exornate the verſe by placing one ſuch halfe foote in the middle *Ceſure*, & one other in the end of the verſe, as they vſed all their *pentameters elegiack:* and not by coupling them together, but by accompt to make their verſe of a iuſt meaſure and not defectiue or ſuperflous: our odde ſillable is not altogether of that nature, but is in a maner drownd and ſuppreſt by the flat accent, and ſhrinks away as it were inaudible and by that meane the odde verſe comes almoſt to be an euen in euery mans hearing. The halfe foote of the auncients was reſerued purpoſely to an vſe, and therefore they gaue ſuch odde ſillable, whereſoeuer he fell the ſharper accent, and made by him a notorious pauſe as in this *pentameter*.

Nīl mĭ hŏ rēſcrības āttămēn īpsĕ vĕ nì.

Which in all make fiue whole feete, or the verſe *Pentameter*. We in our vulgar haue not the vſe of the like halfe foote.

CHAP. XIII.

Of the breaking your biſſillables and polyſillables and when it is to be vſed.

BVt whether ye ſuffer your ſillable to receiue his quantitie by his accent, or by his ortography, or whether ye keepe your *biſſillable* whole or whether ye breake him, all is one to his quantitie, and

and his time will appeare the selfe same still and ought not to be altered by our makers, vnlesse it be whē such sillable is allowed to be common and to receiue any of both times, as in the *dimeter*, made of two sillables entier.

ēxtrēame dĕsīre

The first is a good *spondeus*, the second a good *iambus*, and if the same wordes be broken thus it is not so pleasant.

ĭn ēx trēame dĕ sire

And yet the first makes a *iambus*, and the second a *trocheus* ech sillable retayning still his former quantities. And alwaies ye must haue regard to the sweetenes of the meetre, so as if your word *polysillable* would not sound pleasantly whole, ye should for the nonce breake him, which ye may easily doo by inserting here and there one *monosillable* among your *polysillables*, or by chaunging your word into another place then where he soundes vnpleasantly, and by breaking, turne a *trocheus* to a *iambus*, or contrariwise: as thus:

Hōllŏw vāllĕis ūndĕr hĭĕst moūntaĭnes
Crāggĭe cliffes brĭng foōrth thĕ faīrĕst foūntaĭnes

These verses be *trochaik*, and in mine eare not so sweete and harmonicall as the *iambicque*, thus:

Thĕ hōllŏwst vāls lĭe ūndĕr hĭĕst mōuntāines
Thĕ crāggĭst clīfs brīng fōrth thĕ faīrĕst foūntāines.

All which verses bee now become *iambicque* by breaking the first *bissillables*, and yet alters not their quantities though the feete be altered: and thus,

Restlesse is the heart in his desires
Rauing after that reason doth denie.

Which being turned thus makes a new harmonie.

The restlesse heart, renues his old desires
Ay rauing after that reason doth it deny.

And following this obseruation your meetres being builded with *polysillables* will fall diuersly out, that is some to be *spondaick*, some *iambick*, others *dactilick*, others *trochaick*, and of one mingled with another, as in this verse.

Hēauĭe īs thĕ būrdĕn of Prĭncĕs īre

The verse is *trochaick*, but being altered thus, is *iambicque*.

Fŭll hēauĭe īs thĕ pāiſé ŏf Prīncēs īre

And as Sir *Thomas Wiat* ſong in a verſe wholly *trochaick*, becauſe the wordes do beſt ſhape to that foote by their naturall accent, thus,

Fārewĕll lōue ănd āll thĭe lāwes fŏr ēuĕr

And in this ditty of th'Erle of Surries, paſſing ſweete and harmonicall: all be *Iambick*.

When raging loue with extreme paine
So cruelly doth ſtraine my hart,
And that the teares like fluds of raine
Beare witneſſe of my wofull ſmart.

Which beyng diſpoſed otherwiſe or not broken, would proue all *trochaick*, but nothing pleaſant.

Now furthermore ye are to note, that al your *monoſyllables* may receiue the ſharp accent, but not ſo aptly one as another, as in this verſe where they ſerue well to make him *iambicque*, but not *trochaick*.

Gŏd graūnt thĭs peāce măy lōng ĕndūre

Where the ſharpe accent falles more tunably vpon [*graunt*] [*peace*] [*long*] [*dure*] then it would by conuerſion, as to accent them thus:

Gōd graŭnt - thīs peăce - māy lŏng - ēndūre,

And yet if ye will aske me the reaſon, I can not tell it, but that it ſhapes ſo to myne eare, and as I thinke to euery other mans. And in this meeter where ye haue whole words *biſſillable* vnbroken, that maintaine (by reaſon of their accent) ſundry feete, yet going one with another be very harmonicall.

Where ye ſee one to be a *trocheus* another the *iambus*, and ſo entermingled not by election but by conſtraint of their ſeuerall accents, which ought not to be altred, yet comes it to paſſe that many times ye muſt of neceſſitie alter the accent of a ſillable, and put him from his naturall place, and then one ſillable, of a word *polyſillable*, or one word *monoſillable*, will abide to be made ſometimes long, ſometimes ſhort, as in this *quadreyne* of ours playd in a mery moode.

Gèue mé mìne ówne ànd whén I dó dèſire
Geue others theirs, and nothing that is mine

Nòr

Nòr giue mè thát, wherto all men aſpire
Then neither gold, nor faire women nor wine.

Where in your firſt verſe theſe two words [*giue*] and [*me*] are accented one high th'other low, in the third verſe the ſame words are accented contrary, and the reaſon of this exchange is manifeſt, becauſe the maker playes with theſe two clauſes of ſundry relations [*giue me*] and [*giue others*] ſo as the *monoſillable* [*me*] being reſpectiue to the word [*others*] and inferring a ſubtilitie or wittie implication, ought not to haue the ſame accent, as when he hath no ſuch reſpect, as in this *diſtik* of ours.

Prōue mĕ (Madame) ere ye rēprŏue
Meeke minds ſhould excŭſe not āccŭſe.

In which verſe ye ſee this word [*reprooue,*] the ſillable [*prooue*] alters his ſharpe accent into a flat, for naturally it is long in all his ſingles and compoundes [*reproòue*] [*approòue*] [*diſproòue*] & ſo is the ſillable [*cuſe*] in [*excuſe*] [*accuſe*] [*recuſe*] yet in theſe verſes by reaſon one of them doth as it were nicke another, and haue a certaine extraordinary ſence with all, it behoueth to remoue the ſharpe accents from whence they are moſt naturall, to place them where the nicke may be more expreſly diſcouered, and therefore in this verſe where no ſuch implication is, nor no relation it is otherwiſe, as thus.

If ye rĕprōue my conſtancie
I will excūſe you curteſly.

For in this word [*reproóue*] becauſe there is no extraordinary ſence to be inferred, he keepeth his ſharpe accent vpon the ſillable [*proóue*] but in the former verſes becauſe they ſeeme to encounter ech other, they do thereby merite an audible and pleaſant alteratiō of their accents in thoſe ſillables that cauſe the ſubtiltie. Of theſe maner of nicetees ye ſhal finde in many places of our booke, but ſpecially where we treate of ornament, vnto which we referre you, ſauing that we thought good to ſet down one example more to ſolace your mindes with mirth after all theſe ſcholaſticall preceptes, which can not but bring with them (ſpecially to Courtiers) much tediouſneſſe, and ſo to end. In our Comedie intituled *Gmecocratia:* the king was ſuppoſed to be a perſon very amorous and effeminate, and therefore moſt ruled his ordinary affaires by the

aduiſe of women either for the loue he bare to their perſons or liking he had to their pleaſant ready witts and vtterance. Comes me to the Court one *Polemon* an honeſt plaine man of the country, but rich: and hauing a ſuite to the king, met by chaunce with one *Philino*, a louer of wine and a merry companion in Court, and praied him in that he was a ſtranger that he would vouchſafe to tell him which way he were beſt to worke to get his ſuite, and who were moſt in credit and fauour about the king, that he might ſeeke to them to furder his attempt. *Philino* perceyuing the plainneſſe of the man, and that there would be ſome good done with him, told *Polemon* that if he would well conſider him for his labor he would bring him where he ſhould know the truth of all his demaundes by the ſentence of the Oracle. *Polemon* gaue him twentie crownes, *Philino* brings him into a place where behind an arras cloth hee himſelfe ſpake in manner of an Oracle in theſe meeters, for ſo did all the Sybils and ſothſaiers in old times giue their anſwers.

Your beſt way to worke - and marke my words well,
Not money: nor many,
Nor any: but any,
Not weemen, but weemen beare the bell.

Polemon wiſt not what to make of this doubtfull ſpeach, & not being lawfull to importune the oracle more then once in one matter, conceyued in his head the pleaſanter conſtruction, and ſtacke to it: and hauing at home a fayre yong damſell of eighteene yeares old to his daughter, that could very well behaue her ſelfe in countenance & alſo in her language, apparelled her as gay as he could, and brought her to the Court, where *Philino* harkning daily after the euent of this matter, met him, and recommended his daughter to the Lords, who perceiuing her great beauty and other good parts, brought her to the King, to whom ſhe exhibited her fathers ſupplication, and found ſo great fauour in his eye, as without any long delay ſhe obtained her ſute at his hands. *Polemon* by the diligent ſolliciting of his daughter, wanne his purpoſe: *Philino* gat a good reward and vſed the matter ſo, as howſoeuer the oracle had bene conſtrued, he could not haue receiued blame nor diſcredit by the ſucceſſe, for euery waies it would haue proued true, whether *Polemons* daughter had obtayned the ſute, or not obtained it.

And

And the ſubtiltie lay in the accent and Ortographie of theſe two wordes [*any*] and [*weemen*] for [*any*] being deuided ſounds [*a nie* or neere perſon to the king: and [*weemen*] being diuided ſoundes *wee men*, and not [*weemen*] and ſo by this meane *Phihno* ſerued all turnes and ſhifted himſelfe from blame, not vnlike the tale of the Rattleinouſe who in the warres proclaimed betweene the foure footed beaſts, and the birdes, beyng ſent for by the Lyon to be at his muſters, excuſed himſelfe for that he was a foule and flew with winges: and beyng ſent for by the Eagle to ſerue him, ſayd that he was a foure footed beaſt, and by that craftie cauill eſcaped the danger of the warres, and ſhunned the ſeruice of both Princes. And euer ſince ſate at home by the fires ſide, eating vp the poore husbandmans baken, halfe loſt for lacke of a good huſwifes looking too.

FINIS.

THE THIRD BOOKE, OF ORNAMENT.

CHAP. I.

Of Ornament Poeticall.

AS no doubt the good proportion of any thing doth greatly adorne and commend it and right ſo our late remembred proportions doe to our vulgar Poeſie: ſo is there yet requiſite to the perfection of this arte, another maner of exornation, which reſteth in the faſhioning of our makers language and ſtile, to ſuch purpoſe as it may delight and allure as well the mynde as the eare of the hearers with a certaine noueltie and ſtrange maner of conueyance, diſguiſing it no litle from the ordinary and accuſtomed: neuertheleſſe making it nothing the more vnſeemely or misbecomming, but rather decenter and more agreable to any ciuill eare and vnderſtanding. And as we ſee in theſe great Madames of honour, be they for perſonage or otherwiſe neuer ſo comely and bewtifull, yet if they want their courtly habillements or at leaſtwiſe ſuch other apparell as cuſtome and ciuilitie haue ordained to couer their naked bodies, would be halfe aſhamed or greatly out of countenaunce to be ſeen in that ſort, and perchance do then thinke themſelues more amiable in euery mans eye, when they be in their richeſt attire, ſuppoſe of ſilkes or tyſſewes & coſtly embroderies, then when they go in cloth or in any other plaine and ſimple apparell. Euen ſo cannot our vulgar Poeſie ſhew it ſelfe either gallant or gorgious, if any lymme be left naked and bare and not clad in his kindly clothes and coulours, ſuch as may conuey them ſomwhat out of ſight, that is from the common courſe of ordinary ſpeach

ſpeach and capacitie of the vulgar iudgement, and yet being artificially handled muſt needes yeld it much more bewtie and commendation. This ornament we ſpeake of is giuen to it by figures and figuratiue ſpeaches, which be the flowers as it were and coulours that a Poet ſetteth vpon his language by arte, as the embroderer doth his ſtone and perle, or paſſements of gold vpon the ſtuffe of a Princely garment, or as th'excellent painter beſtoweth the rich Orient coulours vpon his table of pourtraite: ſo neuertheleſſe as if the ſame coulours in our arte of Poeſie (as well as in thoſe other mechanicall artes) be not well tempered, or not well layd, or be vſed in exceſſe, or neuer ſo litle diſordered or miſplaced, they not onely giue it no maner of grace at all, but rather do diſfigure the ſtuffe and ſpill the whole workmanſhip taking away all bewtie and good liking from it, no leſſe then if the crimſon tainte, which ſhould be laid vpon a Ladies lips, or right in the center of her cheekes ſhould by ſome ouerſight or miſhap be applied to her forhead or chinne, it would make (ye would ſay) but a very ridiculous bewtie, wherfore the chief prayſe and cunning of our Poet is in the diſcreet vſing of his figures, as the skilfull painters is in the good conueyance of his coulours and ſhadowing traits of his penſill, with a delectable varietie, by all meaſure and iuſt proportion, and in places moſt aptly to be beſtowed.

CHAP. 11.

How our writing and ſpeaches publike ought to be figuratiue, and if they be not doe greatly diſgrace the cauſe and purpoſe of the ſpeaker and writer.

BVt as it hath bene alwayes reputed a great fault to vſe figuratiue ſpeaches fooliſhly and indiſcretly, ſo is it eſteemed no leſſe an imperfection in mans vtterance, to haue none vſe of figure at all, ſpecially in our writing and ſpeaches publike, making them but as our ordinary talke, then which nothing can be more vnſauourie and farre from all ciuilitie. I remember in the firſt yeare of Queenes Maries raigne a Knight of Yorkſhire was choſen ſpeaker of the Parliament, a good gentleman and wiſe, in the affaires of his ſhire, and not vnlearned in the lawes of the Realme, but as well for ſome lack of his teeth, as for want of language no-

thing well ſpoken, which at that time and buſineſſe was moſt behooffull for him to haue bene: this man after he had made his Oration to the Queene; which ye know is of courſe to be done at the firſt aſſembly of both houſes; a bencher of the Temple both well learned and very eloquent, returning from the Parliament houſe asked another gentleman his frend how he liked M. Speakers Oration: mary quoth th'other, me thinks I heard not a better alehouſe tale told this ſeuen yeares. This happened becauſe the good old Knight made no difference betweene an Oration or publike ſpeach to be deliuered to th'eare of a Princes Maieſtie and ſtate of a Realme, then he would haue done of an ordinary tale to be told at his table in the countrey, wherein all men know the oddes is very great. And though graue and wiſe counſellours in their conſultations doe not vſe much ſuperfluous eloquence, and alſo in their iudiciall hearings do much miſlike all ſcholaſticall rhetoricks: yet in ſuch a caſe as it may be (and as this Parliament was) if the Lord Chancelour of England or Archbiſhop of Canterbury himſelfe were to ſpeake, he ought to doe it cunningly and eloquently, which can not be without the vſe of figures: and neuertheleſſe none impeachment or blemiſh to the grauitie of their perſons or of the cauſe: wherein I report me to thē that knew Sir *Nicholas Bacon* Lord keeper of the great Seale, or the now Lord Treaſorer of England, and haue bene conuerſant with their ſpeaches made in the Parliament houſe & Starrechamber. From whoſe lippes I haue ſeene to proceede more graue and naturall eloquence, then from all the Oratours of Oxford or Cambridge, but all is as it is handled, and maketh no matter whether the ſame eloquence be naturall to them or artificiall (though I thinke rather naturall) yet were they knowen to be learned and not vnskilfull of th'arte, when they were yonger men: and as learning and arte teacheth a ſchollar to ſpeake, ſo doth it alſo teach a counſellour, and aſwell an old man as a yong, and a man in authoritie, aſwell as a priuate perſon, and a pleader aſwell as a preacher, euery man after his ſort and calling as beſt becommeth: and that ſpeach which becommeth one, doth not become another, for maners of ſpeaches, ſome ſerue to work in exceſſe, ſome in mediocritie, ſome to graue purpoſes, ſome to light, ſome to be ſhort and brief,

brief,ſome to be long,ſome to ſtirre vp affections, ſome to pacifie and appeaſe them,and theſe common deſpiſers of good vtterance, which reſteth altogether in figuratiue ſpeaches, being well vſed whether it come by nature or by arte or by exerciſe, they be but certaine groſſe ignorance of whom it is truly ſpoken */cientia non habet inimicum niſi ignorantem*. I haue come to the Lord Keeper Sir *Nicholas Bacon*, & found him ſitting in his gallery alone with the works of *Quintilian* before him, in deede he was a moſt eloquent man,and of rare learning and wiſedome, as euer I knew England to breed, and one that ioyed as much in learned men and men of good witts. A Knight of the Queenes priuie chamber, once intreated a noble woman of the Court,being in great fauour about her Maieſtie (to th'intent to remoue her from a certaine diſpleaſure,which by ſiniſter opinion ſhe had conceiued againſt a gentleman his friend)that it would pleaſe her to heare him ſpeake in his own cauſe,& not to cõdẽne him vpon his aduerſaries report: God forbid ſaid ſhe,he is to wiſe for me to talke with, let him goe and ſatisfie ſuch a man naming him: why quoth the Knight againe, had your Ladyſhip rather heare a man talke like a foole or like a wiſe man? This was becauſe the Lady was a litle peruerſe,and not diſpoſed to reforme her ſelfe by hearing reaſon, which none other can ſo well beate into the ignorant head, as the well ſpoken and eloquent man. And becauſe I am ſo farre waded into this diſcourſe of eloquence and figuratiue ſpeaches,I will tell you what hapned on a time my ſelfe being preſent when certaine Doctours of the ciuil law were heard in a litigious cauſe betwixt a man and his wife: before a great Magiſtrat who (as they can tell that knew him)was a man very well learned and graue,but ſomewhat ſowre, and of no plauſible vtterance: the gentlemans chaunce, was to ſay: my Lord the ſimple woman is not ſo much to blame as her lewde abbettours, who by violent perſwaſions haue lead her into this wilfulneſſe. Quoth the iudge,what neede ſuch eloquent termes in this place,the gentleman replied,doth your Lordſhip miſlike the terme,[*violent*] & me thinkes I ſpeake it to great purpoſe: for I am ſure ſhe would neuer haue done it,but by force of perſwaſion: & if perſwaſiõs were not very violent, to the minde of man it could not haue wrought ſo ſtrãge an effect as we read that it did once in Æ-

gypt, & would haue told the whole tale at large, if the Magiſtrate had not paſſed it ouer very pleaſantly. Now to tell you the whole matter as the gentlemã intẽded, thus it was. There came into Ægypt a notable Oratour, whoſe name was *Hegeſias* who inueyed ſo much againſt the incõmodities of this tranſitory life, & ſo highly commended death the diſpatcher of all euils; as a great number of his hearers deſtroyed themſelues, ſome with weapõ, ſome with poyſon, others by drowning and hanging themſelues to be rid out of this vale of miſery, in ſo much as it was feared leaſt many moe of the people would haue miſcaried by occaſion of his perſwaſions, if king *Ptoleme* had not made a publicke proclamation, that the Oratour ſhould auoyde the countrey, and no more be allowed to ſpeake in any matter. Whether now perſwaſions, may not be ſaid violent and forcible to ſimple myndes in ſpeciall, I referre it to all mens iudgements that heare the ſtory. At leaſt waies, I finde this opinion, confirmed by a pretie deuiſe or embleme that *Lucianus* alleageth he ſaw in the pourtrait of *Hercules* within the Citie of Marſeills in Prouence: where they had figured a luſtie old man with a long chayne tyed by one end at his tong, by the other end at the peoples eares, who ſtood a farre of and ſeemed to be drawen to him by the force of that chayne faſtned to his tong, as who would ſay, by force of his perſwaſions. And to ſhew more plainly that eloquence is of great force (and not as many men thinke amiſſe) the propertie and gift of yong men onely, but rather of old men, and a thing which better becommeth hory haires then beardleſſe boyes, they ſeeme to ground it vpon thus reaſon: age (ſay they and moſt truly) brings experience, experience bringeth wiſedome, long life yeldes long vſe and much exerciſe of ſpeach, exerciſe and cuſtome with wiſedome, make an aſſured and volluble vtterance: ſo is it that old men more then any other ſort ſpeake moſt grauely, wiſely, aſſuredly, and plauſibly, which partes are all that can be required in perfite eloquence, and ſo in all deliberations of importance where counſellours are allowed freely to opyne & ſhew their cõceits, good perſwaſion is no leſſe requiſite then ſpeach it ſelfe: for in great purpoſes to ſpeake and not to be able or likely to perſwade, is a vayne thing: now let vs returne backe to ſay more of this Poeticall ornament.

CHAP.

CHAP. III.

How ornament Poeticall is of two ſortes according to the double vertue and efficacie of figures.

THis ornament then is of two ſortes, one to ſatisfie & delight th'eare onely by a goodly outward ſhew ſet vpon the matter with wordes, and ſpeaches ſmothly and tunably running: another by certaine intendments or ſence of ſuch wordes & ſpeaches inwardly working a ſtirre to the mynde: that firſt qualitie the Greeks called *Enargia*, of this word *argos*, becauſe it geueth a glorious luſtre and light. This latter they called *Energia* of *ergon*, becauſe it wrought with a ſtrong and vertuous operation; and figure breedeth them both, ſome ſeruing to giue gloſſe onely to a language, ſome to geue it efficacie by ſence, and ſo by that meanes ſome of them ſerue th'eare onely, ſome ſerue the conceit onely and not th'eare: there be of them alſo that ſerue both turnes as commō ſeruitours appointed for th'one and th'other purpoſe, which ſhalbe hereafter ſpoken of in place: but becauſe we haue alleaged before that ornament is but the good or rather bewtifull habite of language and ſtile, and figuratiue ſpeaches the inſtrument wherewith we burniſh our language faſhioning it to this or that meaſure and proportion, whence finally reſulteth a long and continuall phraſe or maner of writing or ſpeach, which we call by the name of *ſtile*: we wil firſt ſpeake of language, then of ſtile, laſtly of figure, and declare their vertue and differences, and alſo their vſe and beſt application, & what portion in exornation euery of them bringeth to the bewtifying of this Arte.

CHAP. IIII.

Of Language.

SPeach is not naturall to man ſauing for his onely habilitie to ſpeake, and that he is by kinde apt to vtter all his conceits with ſounds and voyces diuerſified many maner of wayes, by meanes of the many & fit inſtruments he hath by nature to that purpoſe, as a broad and voluble tong, thinne and mouable lippes, teeth euē and not ſhagged, thick ranged, a round vaulted pallate, and a long throte, beſides an excellent capacitie of wit that maketh him more diſciplinable and imitatiue then any other creature: then as to the

forme and action of his ſpeach, it commeth to him by arte & teaching, and by vſe or exerciſe. But after a ſpeach is fully faſhioned to the common vnderſtanding, & accepted by conſent of a whole countrey & natiõ, it is called a language, & receaueth none allowed alteration, but by extraordinary occaſions by little & little, as it were inſenſibly bringing in of many corruptiõs that creepe along with the time: of all which matters, we haue more largely ſpoken in our bookes of the originals and pedigree of the Engliſh tong. Then when I ſay language, I meane the ſpeach wherein the Poet or maker writeth be it Greek or Latine, or as our caſe is the vulgar Engliſh, & when it is peculiar vnto a countrey it is called the mother ſpeach of that people: the Greekes terme it *Idioma*: ſo is ours at this day the Norman Engliſh. Before the Conqueſt of the Normans it was the Angleſaxon, and before that the Britiſh, which as ſome will, is at this day, the Walſh, or as others affirme the Corniſh: I for my part thinke neither of both, as they be now ſpoken and ponounced. This part in our maker or Poet muſt be heedyly looked vnto, that it be naturall, pure, and the moſt vſuall of all his countrey: and for the ſame purpoſe rather that which is ſpoken in the kings Court, or in the good townes and Cities within the land, then in the marches and frontiers, or in port townes, where ſtraungers haunt for traffike ſake, or yet in Vniuerſities where Schollers vſe much peeuiſh affectation of words out of the primatiue languages, or finally, in any vplandiſh village or corner of a Realme, where is no reſort but of poore ruſticall or vnciuill people: neither ſhall he follow the ſpeach of a craftes man or carter, or other of the inferiour ſort, though he be inhabitant or bred in the beſt towne and Citie in this Realme, for ſuch perſons doe abuſe good ſpeaches by ſtrange accents or ill ſhapen ſoundes, and falſe ortographie. But he ſhall follow generally the better brought vp ſort, ſuch as the Greekes call [*charientes*] men ciuill and graciouſly behauoured and bred. Our maker therfore at theſe dayes ſhall not follow *Piers plowman* nor *Gower* nor *Lydgate* nor yet *Chaucer*, for their language is now out of vſe with vs: neither ſhall he take the termes of Northern-men, ſuch as they vſe in dayly talke, whether they be noble men or gentlemen, or of their beſt clarkes all is a matter: nor in effect any ſpeach vſed beyond the riuer

riuer of Trent, though no man can deny but that theirs is the purer Engliſh Saxon at this day, yet it is not ſo Courtly nor ſo currant as our Southerne Engliſh is, no more is the far Weſterne mãs ſpeach: ye ſhall therfore take the vſuall ſpeach of the Court, and that of London and the ſhires lying about London within lx. myles, and not much aboue. I ſay not this but that in euery ſhyre of England there be gentlemen and others that ſpeake but ſpecially write as good Southerne as we of Middleſex or Surrey do, but not the common people of euery ſhire, to whom the gentlemen, and alſo their learned clarkes do for the moſt part condeſcend, but herein we are already ruled by th'Engliſh Dictionaries and other bookes written by learned men, and therefore it needeth none other direction in that behalfe. Albeit peraduenture ſome ſmall admonition be not impertinent, for we finde in our Engliſh writers many wordes and ſpeaches amendable, & ye ſhall ſee in ſome many inkhorne termes ſo ill affected brought in by men of learning as preachers and ſchoolemaſters: and many ſtraunge termes of other languages by Secretaries and Marchaunts and trauailours, and many darke wordes and not vſuall nor well ſounding, though they be dayly ſpoken in Court. Wherefore great heed muſt be taken by our maker in this point that his choiſe be good. And peraduenture the writer hereof be in that behalfe no leſſe faultie then any other, vſing many ſtraunge and vnaccuſtomed wordes and borrowed from other languages: and in that reſpect him ſelfe no meete Magiſtrate to reforme the ſame errours in any other perſon, but ſince he is not vnwilling to acknowledge his owne fault, and can the better tell how to amend it, he may ſeeme a more excuſable corrector of other mens: he intendeth therefore for an indifferent way and vniuerſall benefite to taxe him ſelfe firſt and before any others.

Theſe be words vſed by th'author in this preſent treatiſe, *ſcientificke*, but with ſome reaſon, for it anſwereth the word *mechanicall*, which no other word could haue done ſo properly, for when hee ſpake of all artificers which reſt either in ſcience or in handy craft, it followed neceſſarilie that *ſcientifique* ſhould be coupled with *mechanicall*: or els neither of both to haue bene allowed, but in their places: a man of ſcience liberall, and a handicrafts man, which

had not bene ſo cleanly a ſpeech as the other *Maior-domo*: in truth this word is borrowed of the *Spaniard* and *Italian*, and therefore new and not vſuall, but to them that are acquainted with the affaires of Court: and ſo for his iolly magnificence (as this caſe is) may be accepted among Courtiers, for whom this is ſpecially written. A man might haue ſaid in ſteade of *Maior-domo*, the French word (*maiſtre d'hoſtell*) but ilfauouredly, or the right Engliſh word (*Lord Steward.*) But me thinks for my owne opinion this word *Maior-domo* though he be borrowed, is more acceptable thā any of the reſt, other men may iudge otherwiſe. *Politien*, this word alſo is receiued from the Frenchmen, but at this day vſuall in Court and with all good Secretaries: and cannot finde an Engliſh word to match him, for to haue ſaid a man politique, had not bene ſo wel: bicauſe in trueth that had bene no more than to haue ſaid a ciuil perſon. *Politien* is rather a ſurueyour of ciuilitie than ciuil, & a publique miniſter or Counſeller in the ſtate. Ye haue alſo this worde *Conduict*, a French word, but well allowed of vs, and long ſince vſuall, it ſoundes ſomewhat more than this word (leading) for it is applied onely to the leading of a Captaine, and not as a little boy ſhould leade a blinde man, therefore more proper to the caſe when he ſaide, *conduict* of whole armies: ye finde alſo this word *Idiome*, taken from the Greekes, yet ſeruing aptly, when a man wanteth to expreſſe ſo much vnles it be in two words, which ſurpluſſage to auoide, we are allowed to draw in other words ſingle, and aſmuch ſignificatiue: this word *ſignificatiue* is borrowed of the Latine and French, but to vs brought in firſt by ſome Noble-mans Secretarie, as I thinke, yet doth ſo well ſerue the turne, as it could not now be ſpared: and many more like vſurped Latine and French words: as, *Methode, methodicall, placation, function, aſſubtiling, refining, compendious, prolixe, figuratiue, inueigle*. A terme borrowed of our common Lawyers. *impreſſion*, alſo a new terme, but well expreſſing the matter, and more than our Engliſh word. Theſe words, *Numerous, numeroſitee, metricall, harmonicall*, but they cannot be refuſed, ſpecially in this place for deſcription of the arte. Alſo ye finde theſe words, *penetrate, penetrable, indignitie*, which I cannot ſee how we may ſpare them, whatſoeuer fault wee finde with Ink-horne termes: for our ſpeach wanteth wordes to

ſuch

ſuch ſence ſo well to be vſed: yet in ſteade of *indignitie*, yee haue vnworthineſſe: and for *penetrate*, we may ſay *peerce*, and that a French terme alſo, or *broche*, or enter into with violence, but not ſo well ſounding as *penetrate*. Item, *ſauage*, for wilde: *obſcure*, for darke. Item theſe words, *declination, delineation, dimention*, are ſcholaſticall termes in deede, and yet very proper. But peraduenture (& I could bring a reaſon for it) many other like words borrowed out of the Latin and French, were not ſo well to be allowed by vs, as theſe words, *audacious*, for bold: *facunditie*, for eloquence: *egregious*, for great or notable: *implete*, for repleniſhed: *attemptat*, for attempt: *compatible*, for agreeable in nature, and many more. But herein the noble Poet *Horace* hath ſaid inough to ſatisfie vs all in theſe few verſes.

Multa renuſcentur quæ iam cecidere cadent q̃,
Quæ nunc ſunt in honore vocabula ſi volet vſus
Quem penes arbitrium eſt & vis & norma loquendi.

Which I haue thus engliſhed, but nothing with ſo good grace, nor ſo briefly as the Poet wrote.

Many a word yſalne ſhall eft ariſe
And ſuch as now bene held in hueſt priſe
Will fall as faſt, when vſe and cuſtome will
Onely vmpiers of ſpeach, for force and skill.

CHAP. V.
Of Stile.

STile is a conſtant & continuall phraſe or tenour of ſpeaking and writing, extending to the whole tale or proceſſe of the poeme or hiſtorie, and not properly to any peece or member of a tale: but is of words ſpeeches and ſentences together, a certaine contriued forme and qualitie, many times naturall to the writer, many times his peculier by election and arte, and ſuch as either he keepeth by skill, or holdeth on by ignorance, and will not or peraduenture cannot eaſily alter into any other. So we ſay that *Ciceroes* ſtile, and *Saluſts* were not one, nor *Ceſars* and *Liuies*, nor *Homers* and *Heſiodus*, nor *Herodotus* and *Theucidides*, nor *Eurpides* & *Ariſtophanes*, nor *Eraſmus* and *Budeus* ſtiles. And becauſe this continuall courſe and manner of writing or ſpeech ſheweth the

matter and diſpoſition of the writers minde, more than one or few words or ſentences can ſhew, therefore there be that haue called ſtile, the image of man [*mentis character*] for man is but his minde, and as his minde is tempered and qualified, ſo are his ſpeeches and language at large, and his inward conceits be the mettall of his minde, and his manner of vtterance the very warp & woofe of his conceits, more plaine, or buſie and intricate, or otherwiſe affected after the rate. Moſt men ſay that not any one point in all *Phiſiognomy* is ſo certaine, as to iudge a mans manners by his eye: but more aſſuredly in mine opinion, by his dayly maner of ſpeech and ordinary writing. For if the man be graue, his ſpeech and ſtile is graue: if light-headed, his ſtile and language alſo light: if the minde be haughtie and hoate, the ſpeech and ſtile is alſo vehement and ſtirring: if it be colde and temperate, the ſtile is alſo very modeſt: if it be humble, or baſe and meeke, ſo is alſo the language and ſtile. And yet peraduenture not altogether ſo, but that euery mans ſtile is for the moſt part according to the matter and ſubiect of the writer, or ſo ought to be, and conformable thereunto. Thē againe may it be ſaid as wel, that men doo chuſe their ſubiects according to the mettal of their minds, & therfore a high minded man chuſeth him high & lofty matter to write of. The baſe courage, matter baſe & lowe, the meane & modeſt mind, meane & moderate matters after the rate. Howſoeuer it be, we finde that vnder theſe three principall cōplexiōs (if I may with leaue ſo terme thē) high, meane and baſe ſtile, there be contained many other humors or qualities of ſtile, as the plaine and obſcure, the rough and ſmoth, the facill and hard, the plentifull and barraine, the rude and eloquent, the ſtrong and feeble, the vehement and cold ſtiles, all which in their euill are to be reformed, and the good to be kept and vſed. But generally to haue the ſtile decent & comely it behooueth the maker or Poet to follow the nature of his ſubiect, that is if his matter be high and loftie that the ſtile be ſo to, if meane, the ſtile alſo to be meane, if baſe, the ſtile humble and baſe accordingly: and they that do otherwiſe vſe it, applying to meane matter, hie and loftie ſtile, and to hie matters, ſtile eyther meane or baſe, and to the baſe matters, the meane or hie ſtile, do vtterly diſgrace their poeſie and ſhew themſelues nothing skilfull in their arte, nor hauing regard

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to the decencie, which is the chiefe praiſe of any writer. Therefore to ridde all louers of learning from that errour, I will as neere as I can ſet downe, which matters be hie and loftie, which be but meane, and which be low and baſe, to the intent the ſtiles may be faſhioned to the matters, and keepe their *decorum* and good proportion in euery reſpect: I am not ignorant that many good clerkes be contrary to mine opinion, and ſay that the loftie ſtyle may be decently vſed in a meane and baſe ſubiect & contrariwiſe, which I do in parte acknowledge, but with a reaſonable qualification. For *Homer* hath ſo vſed it in his trifling worke of *Batrachomyomachia*: that is in his treatiſe of the warre betwixt the frogs and the mice. *Virgill* alſo in his *bucolickes*, and in his *georgicks*, whereof the one is counted meane, the other baſe, that is the huſbandmans diſcourſes and the ſhepheards, but hereunto ſerueth a reaſon in my ſimple conceite: for firſt to that trifling poeme of *Homer*, though the frog and the mouſe be but litle and ridiculous beaſts, yet to treat of warre is an high ſubiect, and a thing in euery reſpect terrible and daungerous to them that it alights on: and therefore of learned dutie asketh martiall grandiloquence, if it be ſet foorth in his kind and nature of warre, euen betwixt the baſeſt creatures that can be imagined: ſo alſo is the Ante or piſmire, and they be but little creeping things, not perfect beaſts, but *inſect*, or wormes: yet in deſcribing their nature & inſtinct, and their manner of life approching to the forme of a common-welth, and their properties not vnlike to the vertues of moſt excellent gouernors and captaines, it asketh a more maieſtie of ſpeach then would the deſcription of any other beaſtes life or nature, and perchance of many matters perteyning vnto the baſer ſort of men, becauſe it reſembleth the hiſtorie of a ciuill regiment, and of them all the chiefe and moſt principall which is *Monarchie*: ſo alſo in his *bucolicks*, which are but paſtorall ſpeaches and the baſeſt of any other poeme in their owne proper nature: *Virgill* vſed a ſomewhat ſwelling ſtile when he came to inſinuate the birth of *Marcellus* heire apparant to the Emperour *Auguſtus*, as child to his ſiſter, aſpiring by hope and greatnes of the houſe, to the ſucceſſion of the Empire, and eſtabliſhment thereof in that familie: whereupon *Virgill* could do no leſſe then to vſe ſuch manner of ſtile, whatſo-

euer condition the poeme were of and this was decent, & no fault or blemiſh, to confound the tennors of the ſtiles for that cauſe. But now when I remember me againe that this *Eglogue*, (for I haue read it ſomewhere) was conceiued by *Octauian* th'Emperour to be written to the honour of *Pollio* a citizen of Rome, & of no great nobilitie, the ſame was miſliked againe as an implicatiue, nothing decent nor proportionable to *Pollio* his fortunes and calling, in which reſpect I might ſay likewiſe the ſtile was not to be ſuch as if it had bene for the Emperours owne honour, and thoſe of the bloud imperiall, then which ſubiect there could not be among the *Romane* writers an higher nor grauer to treat vpon: ſo can I not be remoued from mine opinion, but ſtill me thinks that in all decencie the ſtile ought to conforme with the nature of the ſubiect, otherwiſe if a writer will ſeeme to obſerue no *decorum* at all, nor paſſe how he faſhion his tale to his matter, who doubteth but he may in the lighteſt cauſe ſpeake like a Pope, & in the graueſt matters prate like a parrat, & finde wordes & phraſes ynough to ſerue both turnes, and neither of them commendably, for neither is all that may be written of Kings and Princes ſuch as ought to keepe a high ſtile, nor all that may be written vpon a ſhepheard to keepe the low, but according to the matter reported, if that be of high or baſe nature: for euery pety pleaſure, and vayne delight of a king are not to accompted high matter for the height of his eſtate, but meane and perchaunce very baſe and vile: nor ſo a Poet or hiſtoriographer, could decently with a high ſtile reporte the vanities of *Nero*, the ribaudries of *Caligula*, the idlenes of *Domitian*, & the riots of *Heliogabalus*. But well the magnanimitie and honorable ambition of *Cæſar*, the proſperities of *Auguſtus*, the grauitie of *Tiberius*, the bountie of *Traiane*, the wiſedome of *Aurelius*, and generally all that which concerned the higheſt honours of Emperours, their birth, alliaunces, gouernement, exploits in warre and peace, and other publike affaires: for they be matter ſtately and high, and require a ſtile to be lift vp and aduaunced by choyſe of wordes, phraſes, ſentences, and figures, high, loftie, eloquent, & magnifik in proportion: ſo be the meane matters, to be caried with all wordes and ſpeaches of ſmothneſſe and pleaſant moderation, & finally the baſe things to be holden with-

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in their teder, by a low, myld, and ſimple maner of vtterance, creeping rather then clyming, & marching rather then mounting vpwardes, with the wings of the ſtately ſubiects and ſtile.

CHAP. VI.

Of the high, low, and meane ſubiect.

THe matters therefore that concerne the Gods and diuine things are higheſt of all other to be couched in writing, next to them the noble geſts and great fortunes of Princes, and the notable accidẽts of time, as the greateſt affaires of war & peace, theſe be all high ſubiectes, and therefore are deliuered ouer to the Poets *Hymnick* & hiſtoricall who be occupied either in diuine laudes, or in *heroicall* reports: the meane matters be thoſe that cõcerne meane men, their life and buſines, as lawyers, gentlemen, and marchants, good houſholders and honeſt Citizens, and which ſound neither to matters of ſtate nor of warre, nor leagues, nor great alliances, but ſmatch all the common conuerſation, as of the ciuiller and better ſort of men: the baſe and low matters be the doings of the commõ artificer, ſeruingman, yeoman, groome, husbandman, daylabourer, ſailer, ſhepheard, ſwynard, and ſuch like of homely calling, degree and bringing vp: ſo that in euery of the ſayd three degrees, not the ſelfe ſame vertues be egally to be prayſed nor the ſame vices, egally to be diſpraiſed, nor their loues, mariages, quarels, contracts and other behauiours, be like high nor do require to be ſet fourth with the like ſtile: but euery one in his degree and decencie, which made that all *hymnes* and hiſtories, and Tragedies, were written in the high ſtile: all Comedies and Enterludes and other common Poeſies of loues, and ſuch like in the meane ſtile, all *Eglogues* and paſtorall poemes in the low and baſe ſtile, otherwiſe they had bene vtterly diſproporcioned: likewiſe for the ſame cauſe ſome phraſes and figures be onely peculiar to the high ſtile, ſome to the baſe or meane, ſome common to all three, as ſhalbe declared more at large hereafter when we come to ſpeake of figure and phraſe: alſo ſome wordes and ſpeaches and ſentences doe become the high ſtile, that do not become th'other two. And contrariwiſe, as ſhalbe ſaid when we talke of words and ſentences: finally ſome kinde of meaſure and concord, doe not beſeeme the high ſtile, that well become the meane and low, as we haue ſaid ſpea-

king of concord and meaſure. But generally the high ſtile is diſgraced and made fooliſh and ridiculous by all wordes affected, counterfait, and puffed vp, as it were a windball carrying more countenance then matter, and can not be better reſembled then to theſe midſommer pageants in London, where to make the people wonder are ſet forth great and vglie Gyants marching as if they were aliue, and armed at all points, but within they are ſtuffed full of browne paper and tow, which the ſhrewd boyes vnderpeering, do guilefully diſcouer and turne to a great deriſion: alſo all darke and vnaccuſtomed wordes, or ruſticall and homely, and ſentences that hold too much of the mery & light, or infamous & vnſhamefaſt are to be accounted of the ſame ſort, for ſuch ſpeaches become not Princes, nor great eſtates, nor them that write of their doings to vtter or report and intermingle with the graue and weightie matters.

CHAP. VII.

Of Figures and figuratiue ſpeaches.

AS figures be the inſtruments of ornament in euery language, ſo be they alſo in a ſorte abuſes or rather treſpaſſes in ſpeach, becauſe they paſſe the ordinary limits of common vtterance, and be occupied of purpoſe to deceiue the eare and alſo the minde, drawing it from plainneſſe and ſimplicitie to a certaine doubleneſſe, whereby our talke is the more guilefull & abuſing, for what els is your *Metaphor* but an inuerſion of ſence by tranſport; your *allegorie* by a duplicitie of meaning or diſſimulation vnder couert and darke intendments: one while ſpeaking obſcurely and in riddle called *Ænigma*: another while by common prouerbe or Adage called *Paremia*: then by merry skoffe called *Ironia*: then by bitter tawnt called *Sarcaſmus*: then by periphraſe or circumlocution when all might be ſaid in a word or two: then by incredible compariſon giuing credit, as by your *Hyperbole*, and many other waies ſeeking to inueigle and appaſſionate the mind: which thing made the graue iudges *Areopagites* (as I find written) to forbid all manner of figuratiue ſpeaches to be vſed before them in their conſiſtorie of Iuſtice, as meere illuſions to the minde, and wreſters of vpright iudgement, ſaying that to allow ſuch manner of forraine & coulored talke to make the iudges affectioned, were

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all one as if the carpenter before he began to ſquare his timber would make his ſquire crooked: in ſo much as the ſtraite and vpright mind of a Iudge is the very rule of iuſtice till it be peruerted by affection. This no doubt is true and was by them grauely conſidered: but in this caſe becauſe our maker or Poet is appointed not for a iudge, but rather for a pleader, and that of pleaſant & louely cauſes and nothing perillous, ſuch as be thoſe for the triall of life, limme, or liuelyhood; and before iudges neither ſower nor ſeuere, but in the eare of princely dames, yong ladies, gentlewomen and courtiers, beyng all for the moſt part either meeke of nature, or of pleaſant humour, and that all his abuſes tende but to diſpoſe the hearers to mirth and ſollace by pleaſant conueyance and efficacy of ſpeach, they are not in truth to be accompted vices but for vertues in the poetical ſcience very cõmendable. On the other ſide, ſuch treſpaſſes in ſpeach (whereof there be many) as geue dolour and diſliking to the eare & minde, by any foule indecencie or diſproportion of ſound, ſituation, or ſence, they be called and not without cauſe the vicious parts or rather hereſies of language: wherefore the matter reſteth much in the definition and acceptance of this word [*decorum*] for whatſoeuer is ſo, cannot iuſtly be miſliked. In which reſpect it may come to paſſe that what the Grammarian ſetteth downe for a vicioſitee in ſpeach may become a vertue and no vice, contrariwiſe his commended figure may fall into a reprochfull fault: the beſt and moſt aſſured remedy whereof is, generally to follow the ſaying of *Bias*: *ne quid nimis*. So as in keeping meaſure, and not exceeding nor ſhewing any defect in the vſe of his figures, he cannot lightly do amiſſe, if he haue beſides (as that muſt needes be) a ſpeciall regard to all circumſtances of the perſon, place, time, cauſe and purpoſe he hath in hand, which being well obſerued it eaſily auoideth all the recited inconueniences, and maketh now and then very vice goe for a formall vertue in the exerciſe of this Arte.

CHAP. VIII.

Sixe points ſet downe by our learned forefathers for a generall regiment of all good vtterance be it by mouth or by writing.

BVt before there had bene yet any preciſe obſeruation made of figuratiue ſpeeches, the firſt learned artificers of language con-

ſidered that the bewtie and good grace of vtterance reſted in no many pointes: and whatſoeuer tranſgreſſed thoſe lymits, they counted it for vitious; and thereupon did ſet downe a manner of regiment in all ſpeech generally to be obſerued, conſiſting in ſixe pointes. Firſt they ſaid that there ought to be kept a decent proportion in our writings and ſpeach, which they termed *Analogia*. Secondly, that it ought to be voluble vpon the tongue, and tunable to the eare, which they called *Taſis*. Thirdly, that it were not tediouſly long, but briefe and compendious, as the matter might beare, which they called *Symtoma*. Fourthly, that it ſhould cary an orderly and good conſtruction, which they called *Syntheſis*. Fiftly, that it ſhould be a ſound, proper and naturall ſpeach, which they called *Curiologia*. Sixtly, that it ſhould be liuely & ſtirring, which they called *Tropus*. So as it appeareth by this order of theirs, that no vice could be committed in ſpeech, keeping within the bounds of that reſtraint. But ſir, all this being by them very well conceiued, there remayned a greater difficultie to know what this proportion, volubilitie, good conſtruction, & the reſt were, otherwiſe we could not be euer the more relieued. It was therefore of neceſſitie that a more curious and particular deſcription ſhould bee made of euery manner of ſpeech, either tranſgreſſing or agreeing with their ſaid generall preſcript. Whereupon it came to paſſe, that all the commendable parts of ſpeech were ſet foorth by the name of figures, and all the illaudable partes vnder the name of vices, or vicioſities, of both which it ſhall bee ſpoken in their places.

CHAP. IX.

How the Greeks firſt, and afterward the Latines, inuented new names for euery figure, which this Author is alſo enforced to doo in his vulgar.

THe Greekes were a happy people for the freedome & liberty of their language, becauſe it was allowed thē to inuēt any new name that they liſted, and to peece many words together to make of them one entire, much more ſignificatiue than the ſingle word. So among other things did they to their figuratiue ſpeeches deuiſe certaine names. The Latines came ſomewhat behind them in that point

point,and for want of conuenient ſingle wordes to expreſſe that which the Greeks could do by cobling many words together,they were faine to vſe the Greekes ſtill, till after many yeares that the learned Oratours and good Grammarians among the Romaines, as *Cicero*, *Varro*, *Quintilian*,& others ſtrained themſelues to giue the Greeke wordes Latin names, and yet nothing ſo apt and fitty. The ſame courſe are we driuen to follow in this deſcription, ſince we are enforced to cull out for the vſe of our Poet or maker all the moſt commendable figures. Now to make them knowen (as behoueth)either we muſt do it by th'originall Greeke name or by the Latine,or by our owne. But when I conſider to what ſort of Readers I write, & how ill faring the Greeke terme would ſound in the Engliſh eare,then alſo how ſhort the Latines come to expreſſe manie of the Greeke originals. Finally,how well our language ſerueth to ſupplie the full ſignification of them both,I haue thought it no leſſe lawfull, yea peraduenture vnder licence of the learned, more laudable to vſe our owne naturall, if they be well choſen,and of proper ſignification,than to borrow theirs. So ſhall not our Engliſh Poets,though they be to ſeeke of the Greeke and Latin languages, lament for lack of knowledge ſufficient to the purpoſe of this arte. And in caſe any of theſe new Engliſh names giuen by me to any figure,ſhall happen to offend. I pray that the learned will beare with me and to thinke the ſtraungeneſſe thereof proceedes but of noueltie and diſaquaintance with our eares, which in proceſſe of tyme, and by cuſtome will frame very well: and ſuch others as are not learned in the primitiue languages, if they happen to hit vpon any new name of myne (ſo ridiculous in their opinion)as may moue them to laughter,let ſuch perſons,yet aſſure themſelues that ſuch names go as neare as may be to their originals, or els ſerue better to the purpoſe of the figure then the very originall,reſeruing alwayes, that ſuch new name ſhould not be vnpleaſant in our vulgar nor harſh vpon the tong: and where it ſhall happen otherwiſe, that it may pleaſe the reader to thinke that hardly any other name in our Engliſh could be found to ſerue the turne better. Againe if to auoid the hazard of this blame I ſhould haue kept the Greek or Latin ſtill it would haue appeared a little too ſcholaſticall for our makers, and a peece of worke

more fit for clerkes then for Courtiers for whoſe inſtruction this trauaile is taken: and if I ſhould haue left out both the Greeke and Latine name, and put in none of our owne neither: well perchance might the rule of the figure haue bene ſet downe, but no conuenient name to hold him in memory. It was therfore expedient we deuiſed for euery figure of importance his vulgar name, and to ioyne the Greeke or Latine originall with them; after that ſort much better ſatisfying aſwel the vulgar as the learned learner, and alſo the authors owne purpoſe, which is to make of a ruderimer, a learned and a Courtly Poet.

CHAP. X.

A diuiſion of figures, and how they ſerue in exornation of language.

AND becauſe our chiefe purpoſe herein is for the learning of Ladies and young Gentlewomen, or idle Courtiers, deſirous to become skilful in their owne mother tongue, and for their priuate recreation to make now & then ditties of pleaſure, thinking for our parte none other ſcience ſo fit for them & the place as that which teacheth *beau* ſemblant, the chiefe profeſſiō aſwell of Courting as of poeſie: ſince to ſuch manner of mindes nothing is more comberſome then tedious doctrines and ſchollarly methodes of diſcipline, we haue in our owne conceit deuiſed a new and ſtrange modell of this arte, fitter to pleaſe the Court then the ſchoole, and yet not vnneceſſarie for all ſuch as be willing themſelues to become good makers in the vulgar, or to be able to iudge of other mens makings: wherefore, intending to follow the courſe which we haue begun, thus we ſay: that though the language of our Poet or maker be pure and clenly, and not diſgraced by ſuch vicious parts as haue bene before remembred in the Chapter of language, be ſufficiently pleaſing and commendable for the ordinarie vſe of ſpeech; yet is not the ſame ſo well appointed for all purpoſes of the excellent Poet, as when it is gallātly arrayed in all his colours which figure can ſet vpon it, therefore we are now further to determine of figures and figuratiue ſpeeches. Figuratiue ſpeech is a noueltie of language euidently (and yet not abſurdly) eſtranged from the ordinarie habite and manner of our dayly talke and writing

ting and figure it ſelfe is a certaine liuely or good grace ſet vpon wordes, ſpeaches and ſentences to ſome purpoſe and not in vaine, giuing them ornament or efficacie by many maner of alterations in ſhape, in ſounde, and alſo in ſence, ſometime by way of ſurpluſage, ſometime by defect, ſometime by diſorder, or mutation, & alſo by putting into our ſpeaches more pithe and ſubſtance, ſubtilitie, quickneſſe, efficacie or moderation, in this or that ſort tuning and tempring them, by amplification, abridgemēt, opening, cloſing, enforcing, meekening or otherwiſe diſpoſing them to the beſt purpoſe: whereupon the learned clerks who haue writtē methodically of this Arte in the two maſter languages, Greeke and Latine, haue ſorted all their figures into three rankes, and the firſt they beſtowed vpon the Poet onely: the ſecond vpon the Poet and Oratour indifferently: the third vpon the Oratour alone. And that firſt ſort of figures doth ſerue th'eare onely and may be therefore called *Auricular*: your ſecond ſerues the conceit onely and not th'eare, and may be called *ſenſable*, not ſenſible nor yet ſententious: your third ſort ſerues as well th'eare as the conceit and may be called *ſententious figures*, becauſe not only they properly apperteine to full ſentences, for bewtifying them with a currant & pleaſant numeroſitie, but alſo giuing them efficacie, and enlarging the whole matter beſides with copious amplifications. I doubt not but ſome buſie carpers will ſcorne at my new deuiſed termes: *auricular* and *ſenſable*, ſaying that I might with better warrant haue vſed in their ſteads theſe words, *orthographicall* or *ſyntacticall*, which the learned Grammarians left ready made to our hands, and do importe as much as th'other that I haue brought, which thing peraduenture I deny not in part, and neuertheleſſe for ſome cauſes thought them not ſo neceſſarie: but with theſe maner of men I do willingly beare, in reſpect of their laudable endeuour to allow antiquitie and flie innouation: with like benеuolence I truſt they will beare with me writing in the vulgar ſpeach and ſeeking by my nouelties to ſatisfie not the ſchoole but the Court: whereas they know very well all old things ſoone waxe ſtale & lothſome, and the new deuiſes are euer dainty and delicate, the vulgar inſtruction requiring alſo vulgar and communicable termes, not clerkly or vncouthe as are all theſe of the Greeke and Latine languages

primitiuely receiued, vnleſſe they be qualified or by much vſe and cuſtome allowed and our eares made acquainted with them. Thus then I ſay that *auricular* figures be thoſe which worke alteration in th'eare by ſound, accent, time, and ſlipper volubilitie in vtterance, ſuch as for that reſpect was called by the auncients numeroſitie of ſpeach. And not onely the whole body of a tale in poeme or hiſtorie may be made in ſuch ſort pleaſant and agreable to the eare, but alſo euery clauſe by it ſelfe, and euery ſingle word carried in a clauſe, may haue their pleaſant ſweeteneſſe apart. And ſo long as this qualitie extendeth but to the outward tuning of the ſpeach reaching no higher then th'eare and forcing the mynde little or nothing, it is that vertue which the Greeks call *Enargia* and is the office of the *auricular* figures to performe. Therefore as the members of language at large are whole ſentences, and ſentences are compact of clauſes, and clauſes of words, and euery word of letters and ſillables, ſo is the a'teration (be it but of a ſillable or letter) much materiall to the ſound and ſweeteneſſe of vtterance. Wherefore beginning firſt at the ſmalleſt alterations which reſt in letters and ſillables, the firſt ſort of our figures *auricular* we do appoint to ſingle words as they lye in language; the ſecond to clauſes of ſpeach; the third to perfit ſentences and to the whole maſſe or body of the tale be it poeme or hiſtorie written or reported.

CHAP. XI.

Of auricular figures apperteining to ſingle wordes and working by their diuers ſoundes and audible tunes alteration to the eare onely and not the mynde.

A Word as he lieth in courſe of language is many wayes figured and thereby not a little altered in ſound, which conſequently alters the tune and harmonie of a meeter as to the eare. And this alteration is ſometimes by *adding* ſometimes by *rabbating* of a ſillable or letter to or from a word either in the beginning, middle or ending ioyning or vnioyning of ſillables and letters ſuppreſſing or confounding their ſeuerall ſoundes, or by miſplacing of a letter, or by cleare exchaunge of one letter for another, or by wrong ranging of the accent. And your figures of addition or ſurpluſe be three, videl. In the beginning, as to ſay: *I-doen*,

for

for *doon, endanger* for *danger, embolden* for *bolden.*

In the middle, as to say *renuers* for *reuers*, *meeterly* for *meetly*, *goldylockes* for *goldlockes.*

In th'end, as to say [*remembren*] for [*remembre* [[*ſpoken*] for [*ſpoke*]. And your figures of *rabbate* be as many, videl.

From the beginning, as to say [*twixt* for *betwixt*] [*gainſay* for *againeſay:*] [*ill* for *euill:*]

From the middle, as to say [*paraunter* for *parauenture*] *poorety* for *pouertie*] *ſouraigne* for *ſouereigne*] *tane* for *taken.*]

From the end, as to say [*morne* for *morning*] *bet* for *better*] and ſuch like.

Your ſwallowing or eating vp one letter by another is when two vowels meete, whereof th'ones ſound goeth into other, as to ſay for *to attaine t'attaine*] for *ſorrow* and *ſmart ſor'* and *ſmart.*]

Your diſplacing of a ſillable as to ſay [*deſier* for *deſire.*] *fier* for *fire.*]

By cleare exchaunge of one letter or ſillable for another, as to ſay *euermare* for *euermore*, *wrang* for *wrong*: *gould* for *gold*: *fright* for *fraight* and a hundred moe, which be commonly miſuſed and ſtrained to make rime.

By wrong ranging the accent of a ſillable by which meane a ſhort ſillable is made long and a long ſhort as to ſay *ſoueráne* for *ſouéraine*: *gratious* for *grátious* : *endure* for *endúre*: *Salómon* for *Sálomon.*

Theſe many wayes may our maker alter his wordes, and ſometimes it is done for pleaſure to giue a better ſound, ſometimes vpon neceſſitie, and to make vp the rime. But our maker muſt take heed that he be not to bold ſpecially in exchange of one letter for another, for vnleſſe vſuall ſpeach and cuſtome allow it, it is a fault and no figure, and becauſe theſe be figures of the ſmalleſt importaunce, I forbeare to giue them any vulgar name.

CHAP. XII.

Of Auricular figures pertaining to clauſes of ſpeech and by them working no little alteration to the eare.

AS your ſingle words may be many waies trãsfigured to make the meetre or verſe more tunable and melodious, ſo alſo may

your whole and entire clauſes be in ſuch ſort contriued by the order of their conſtruction as the eare may receiue a certaine recreation, although the mind for any noueltie of ſence be little or nothing affected. And therefore al your figures of *grammaticall* conſtruction, I accompt them but merely *auricular* in that they reach no furder then the eare. To which there will appeare ſome ſweete or vnſauery point to offer you dolour or delight, either by ſome euident defect, or ſurpluſage, or diſorder, or immutation in the ſame ſpeaches notably altering either the congruitie *grammaticall*, or the ſence, or both. And firſt of thoſe that worke by defect, if but one word or ſome little portion of ſpeach be wanting, it may be ſupplied by ordinary vnderſtanding and vertue of the figure *Eclipſis*, as to ſay, *ſo early a man*, for [*are ye*] ſo early a man: he is to be intreated, for he is [*eaſie*] to be intreated: I thanke God I am to liue like a Gentleman, for I am [*able*] to liue, and the Spaniard ſaid in his deuiſe of armes *acuerdo oluido*, I remember I forget whereas in right congruitie of ſpeach it ſhould be. I remember [that I [doo] forget. And in a deuiſe of our owne [*empechement pur a choiſon*] a let for a furderance whereas it ſhould be ſaid [*vſe*] a let for a furderance, and a number more like ſpeaches defectiue, and ſupplied by common vnderſtanding.

Eclipſis or the Figure of default.

But if it be to mo clauſes then one, that ſome ſuch word be ſupplied to perfit the congruitie or ſence of them all, it is by the figure [*Zeugma*] we call him the [*ſingle ſupplie*] becauſe by one word we ſerue many clauſes of one congruitie, and may be likened to the man that ſerues many maiſters at once, but all of one country or kinred: as to ſay.

Zeugma or the Single ſupply.

Fellowes and friends and kinne forſooke me quite.

Here this word forſooke ſatisfieth the congruitie and ſence of all three clauſes, which would require euery of them aſmuch. And as we ſetting forth her Maieſties regall pedigree, ſaid in this figure of [*Single ſupplie.*]

Her graundſires Father and Brother was a King
Her mother a crowned Queene, her Siſter and her ſelfe.

Whereas ye ſee this one word [*was*] ſerues them all in that they require but one congruitie and ſence.

Yet hath this figure of [*Single ſupply*] another propertie, occaſioning

ſioning him to change now and then his name: by the order of his ſupplie, for if it be placed in the forefront of all the ſeuerall clauſes whom he is to ſerue as a common ſeruitour, then is he called by the Greeks *Prozeugma*, by vs the Ringleader: thus

Prozeugma, or the Ringleader.

Her beautie perſt mine eye, her ſpeach mine wofull hart:
Her preſence all the powers of my diſcourſe. &c.

Where ye ſee this one word [*perſt*] placed in the foreward, ſatisfieth both in ſence & congruitie all thoſe other clauſes that followe him.

And if ſuch word of ſupplie be placed in the middle of all ſuch clauſes as he ſerues: it is by the Greeks called *Mezozeugma*, by vs the [*Middlemarcher*] thus:

Mezozeugma or the Middle marcher.

Faire maydes beautie (alack) with yeares it weares away,
And with wether and ſicknes, and ſorrow as they ſay.

Where ye ſee this word [*weares*] ſerues one clauſe before him, and two clauſes behind him, in one and the ſame ſence and congruitie. And in this verſe,

Either the troth or talke nothing at all.

Where this word [*talke*] ſerues the clauſe before and alſo behind. But if ſuch ſupplie be placed after all the clauſes, and not before nor in the middle, then is he called by the Greeks *Hypozeugma*, and by vs the [*Rerewarder*] thus:

Hypozeugma, or the Rerewarder.

My mates that vvont, to keepe me compame,
And my neighbours, vvho dvvelt next to my vvall,
The friends that ſvvare, they vvould not ſticke to die
In my quarrell: they are fled from me all.

Where ye ſee this word [*fled from me*] ſerue all the three clauſes requiring but one congruitie & ſence. But if ſuch want be in ſundrie clauſes, and of ſeuerall congruities or ſence, and the ſupply be made to ſerue them all, it is by the figure *Sillepſis*, whom for that reſpect we call the [*double ſupplie*] conceiuing, and, as it were, comprehending vnder one, a ſupplie of two natures, and may be likened to the man that ſerues many maſters at once, being of ſtrange Countries or kinreds, as in theſe verſes, where the lamenting widow ſhewed the Pilgrim the graues in which her husband & children lay buried.

Sillepſis, or the Double ſupply.

Here my ſweete ſonnes and daughters all my bliſſe,
Yonder mine owne deere husband buried is.

Where ye ſee one verbe ſingular ſupplyeth the plurall and ſingular, and thus

Iudge ye louers, if it be ſtrange or no:
My Ladie laughs for ioy, and I for wo.

Where ye ſee a third perſon ſupplie himſelfe and a firſt perſon. And thus,

Madame ye neuer ſhewed your ſelfe vntrue,
Nor my deſerts would euer ſuffer you.

Viz. to ſhow. Where ye ſee the moode Indicatiue ſupply him ſelfe and an Infinitiue. And the like in theſe other.

I neuer yet failde you in conſtancie,
Nor neuer doo intend vntill I die.

Viz. [*to ſhow.*] Thus much for the congruitie, now for the ſence. One wrote thus of a young man, who ſlew a villaine that had killed his father, and rauiſhed his mother.

Thus valiantly and with a manly minde,
And by one feate of euerlaſting fame,
This luſtie lad fully requited kinde,
His fathers death, and eke his mothers ſhame.

Where ye ſee this word [*requite*] ſerue a double ſence: that is to ſay, to reuenge, and to ſatisfie. For the parents iniurie was reuenged, and the duetie of nature performed or ſatisfied by the childe. But if this ſupplie be made to ſundrie clauſes, or to one clauſe ſundrie times iterated, and by ſeuerall words, ſo as euery clauſe hath his owne ſupplie: then is it called by the Greekes *Hypozeuxis*, we call him the ſubſtitute after his originall, and is a ſupplie with iteration, as thus:

Hypozeuxis. or the Subſtitute.

Vnto the king ſhe went, and to the king ſhe ſaid,
Mine owne liege Lord behold thy poore handmaid.

Here [*went to the king*] and [*ſaid to the king*] be but one clauſe iterated with words of ſundrie ſupply. Or as in theſe verſes following.

My Ladie gaue me, my Lady wiſt not vvhat,
Geuing me leaue to be her Soueraine:
For by ſuch gift my Ladie hath done that,
Which vvhileſt ſhe liues ſhe may not call againe.

Here

Here [*my Ladie gaue*] and [*my Ladie vviſt*] be ſupplies with iteration, by vertue of this figure.

Ye haue another *auricular* figure of defect, and is when we begin to ſpeake a thing, and breake of in the middle way, as if either it needed no further to be ſpoken of, or that we were aſhamed, or afraide to ſpeake it out. It is alſo ſometimes done by way of threatning, and to ſhew a moderation of anger. The Greekes call him *Apoſiopeſis*. I. the figure of ſilence, or of interruption, indifferently. *Apoſiopeſis.* or the Figure of ſilence

If we doo interrupt our ſpeech for feare, this may be an example, where as one durſt not make the true report as it was, but ſtaid halfe way for feare of offence, thus:

He ſaid you were, I dare not tell you plaine:
For words once out, neuer returne againe.

If it be for ſhame, or that the ſpeaker ſuppoſe it would be indecent to tell all, then thus: as he that ſaid to his ſweete hart, whom he checked for ſecretly whiſpering with a ſuſpected perſon.

And did ye not come by his chamber dore?
And tell him that: goe to, I ſay no more.

If it be for anger or by way of manace or to ſhow a moderatiō of wrath as the graue and diſcreeter ſort of men do, then thus.

If I take you with ſuch another caſt
I ſweare by God, but let this be the laſt.

Thinking to haue ſaid further viz. I will puniſh you.

If it be for none of all theſe cauſes but vpon ſome ſodaine occaſion that moues a man to breake of his tale, then thus.

He told me all at large: lo yonder is the man
Let himſelfe tell the tale that beſt tell can.

This figure is fit for phantaſticall heads and ſuch as be ſodaine or lacke memorie. I know one of good learning that greatly blemiſheth his diſcretion with this maner of ſpeach: for if he be in the graueſt matter of the world talking, he will vpon the ſodaine for the flying of a bird ouerthwart the way, or ſome other ſuch ſleight cauſe, interrupt his tale and neuer returne to it againe.

Ye haue yet another maner of ſpeach purporting at the firſt bluſh a defect which afterward is ſupplied the, Greekes call him *Prolepſis*, we the Propounder, or the Explaner which ye will: becauſe he workes both effectes, as thus, where in certaine verſes we *Prolepſis.* or the Propounder.

deſcribe the triumphant enter-view of two great Princeſſes thus.

Theſe two great Qneenes, came marching hand in hand,
Vnto the hall, where ſtore of Princes ſtand:
And people of all countreys to behold,
Coronis all clad, in purple cloth of gold:
Celiar in robes, of ſiluer tiſſew vvhite,
With rich rubies, and pearles all bedighte.

Here ye ſee the firſt propoſition in a ſort defectiue and of imperfect ſence, till ye come by diuiſion to explane and enlarge it, but if we ſhould follow the originall right, we ought rather to call him the foreſtaller, for like as he that ſtandes in the market way, and takes all vp before it come to the market in groſſe and ſells it by retaile, ſo by this maner of ſpeach our maker ſetts down before all the matter by a brief propoſition, and afterward explanes it by a diuiſion more particularly.

By this other example it appeares alſo.

Then deare Lady I pray you let it bee,
That our long loue may lead vs to agree:
Me ſince I may not vved you to my vvife,
To ſerue you as a miſtreſſe all my life:
Ye that may not me for your husband haue,
To clayme me for your ſeruant and your ſlaue.

CHAP. XII.

Of your figures Auricular vvorking by diſorder.

Hiperbaton, or the Treſpaſſer.

TO all their ſpeaches which wrought by diſorder the Greekes gaue a general name [*Hiperbaton*] as much to ſay as the [*treſpaſſer*] and becauſe ſuch diſorder may be committed many wayes it receiueth ſundry particulars vnder him, whereof ſome are onely proper to the Greekes and Latines and not to vs, other ſome ordinarie in our maner of ſpeaches, but ſo foule and intollerable as I will not ſeeme to place them among the figures, but do raunge thē as they deſerue among the vicious or faultie ſpeaches.

Parentheſis. or the Inſertour.

Your firſt figure of tollerable diſorder is [*Parentheſis*] or by an Engliſh name the [*Inſertour*] and is when ye will ſeeme for larger information or ſome other purpoſe, to peece or graffe in the middeſt of your tale an vnneceſſary parcell of ſpeach, which neuertheleſſe

leſſe may be thence without any detriment to the reſt. The figure is ſo common that it needeth none example, neuertheleſſe becauſe we are to teache Ladies and Gentlewomen to know their ſchoole points and termes appertaining to the Art, we may not refuſe to yeeld examples euen in the plaineſt caſes, as that of maiſter *Diars* very aptly.

But nowv my Deere (for ſo my loue makes me to call you ſtill)
That loue I ſay, that luckleſſe loue, that vvorks me all this ill.

Alſo in our Eglogue intituled *Elpine*, which we made being but eightene yeares old, to king *Edvvard* the ſixt a Prince of great hope, we ſurmiſed that the Pilot of a ſhip anſwering the King, being inquiſitiue and deſirous to know all the parts of the ſhip and tackle, what they were, & to what vſe they ſerued, vſing this inſertion or Parentheſis.

Souereigne Lord (for vvhy a greater name
To one on earth no mortall tongue can frame
No ſtatelie ſtile can giue the practiſd penne:
To one on earth conuerſant among men.)

And ſo proceedes to anſwere the kings queſtion?

The ſhippe thou ſeeſt ſayling in ſea ſo large, &c.

This inſertion is very long and vtterly impertinent to the principall matter, and makes a great gappe in the tale, neuertheleſſe is no diſgrace but rather a bewtie and to very good purpoſe, but you muſt not vſe ſuch inſertions often nor to thick, nor thoſe that bee very long as this of ours, for it will breede great confuſion to haue the tale ſo much interrupted.

Ye haue another manner of diſordered ſpeach, when ye miſplace your words or clauſes and ſet that before which ſhould be behind, *& è conuerſo*, we call it in Engliſh prouerbe, the cart before the horſe, the Greeks call it *Hiſteron proteron*, we name it the Prepoſterous, and if it be not too much vſed is tollerable inough, and many times ſcarſe perceiueable, vnleſſe the ſence be thereby made very abſurd: as he that deſcribed his manner of departure from his miſtreſſe, ſaid thus not much to be miſliked. *Hiſteron proteron*, or the Prepoſterous.

I kiſt her cherry lip and tooke my leaue:

For I tooke my leaue and kiſt her: And yet I cannot well ſay whether a man vſe to kiſſe before hee take his leaue, or take his

leaue before he kiſſe, or that it be all one buſines. It ſeemes the taking leaue is by vſing ſome ſpeach, intreating licence of departure: the kiſſe a knitting vp of the farewell, and as it were a teſtimoniall of the licence without which here in England one may not preſume of courteſie to depart, let yong Courtiers decide this controuerſie. One deſcribing his landing vpon a ſtrange coaſt, ſayd thus prepoſterouſly.

When we had climbde the clifs, and were a ſhore,

Whereas he ſhould haue ſaid by good order.

When vve vvere come a ſhore and clymed had the cliffs

For one muſt be on land ere he can clime. And as another ſaid:

My dame that bred me vp and bare me in her vvombe.

Whereas the bearing is before the bringing vp. All your other figures of diſorder becauſe they rather ſeeme deformities then bewties of language, for ſo many of them as be notoriouſly vndecent, and make no good harmony, I place them in the Chapter of vices hereafter following.

CHAP. XIIII.

Of your figures Auricular that vvorke by Surpluſage.

YOur figures *auricular* that worke by ſurpluſage, ſuch of them as be materiall and of importaunce to the ſence or bewtie of your language, I referre them to the harmonicall ſpeaches of oratours among the figures rhetoricall, as be thoſe of repetition, and iteration or amplification. All other ſorts of ſurpluſage, I accompt rather vicious then figuratiue, & therefore not melodious as ſhalbe remembred in the chapter of vicioſities or faultie ſpeaches.

CHAP. XV.

Of auricular figures vvorking by exchange.

Enallage. or the Figure of exchange.

YOur figures that worke *auricularly* by exchange, were more obſeruable to the Greekes and Latines for the braueneſſe of their language, ouer that ours is, and for the multiplicitie of their Grammaticall accidents, or verball affects, as I may terme them, that is to ſay, their diuers caſes, moodes, tenſes, genders, with variable terminations, by reaſon whereof, they changed not the very word, but kept the word, and changed the ſhape of him onely, vſing one caſe for another, or tenſe, or perſon, or gender, or number, or moode. We, hauing no ſuch varietie of accidents, haue little or

no

no vſe of this figure. They called it *Enallage*.

But another ſort of exchange which they had, and very prety, we doe likewiſe vſe, not changing one word for another, by their accidents or caſes, as the *Enallage*: nor by the places, as the [*Prepoſterous*] but changing their true conſtruction and application, whereby the ſence is quite peruerted and made very abſurd: as, he that ſhould ſay, for *tell me troth and lie not, lie me troth and tell not*. For *come dine vvith me and ſtay not, come ſtay vvith me and dine not*. *Hipallage.* or the Changeling.

A certaine piteous louer, to moue his miſtres to compaſſion, wrote among other amorous verſes, this one.

Madame, I ſet your eyes before mine vvoes.

For, mine woes before your eyes, ſpoken to th'intent to winne fauour in her ſight.

But that was pretie of a certaine ſorrie man of law, that gaue his Client but bad councell, and yet found fault with his fee, and ſaid: my fee, good frend, hath deſerued better coũſel. Good maſter, quoth the Client, if your ſelfe had not ſaid ſo, I would neuer haue beleeued it: but now I thinke as you doo. The man of law perceiuing his error, I tell thee (quoth he) my coũſel hath deſerued a better fee. Yet of all others was that a moſt ridiculous, but very true exchange, which the yeoman of London vſed with his Sergeant at the Mace, who ſaid he would goe into the countrie, and make merry a day or two, while his man plyed his buſines at home: an example of it you ſhall finde in our Enterlude entituled Luſtie London: the Sergeant, for ſparing of horſ-hire, ſaid he would goe with the Carrier on foote. That is not for your worſhip, ſaide his yeoman, whereunto the Sergeant replyed.

I vvot vvhat I meane Iohn, it is for to ſtay
And company the knaue Carrier for looſing my vvay.

The yeoman thinking it good manner to ſoothe his Sergeant, ſaid againe,

I meane vvhat I vvot Sir, your beſt is to hie,
And carrie a knaue vvith you for compane.

Ye ſee a notorious exchange of the conſtruction, and application of the words in this: *I vvot vvhat I meane*; and *I meane vvhat I vvot*, and in the other, *company the knaue Carrier*, and *carrie a knaue in your company*. The Greekes call this figure [*Hipallage*]

the Latins *Submutatio*, we in our vulgar may call him the [*vnder-change*] but I had rather haue him called the [*Changeling*] nothing at all ſweruing from his originall, and much more aptly to the purpoſe, and pleaſanter to beare in memory: ſpecially for our Ladies and pretie miſtreſſes in Court, for whoſe learning I write, becauſe it is a terme often in their mouthes, and alluding to the opinion of Nurſes, who are wont to ſay, that the Fayries vſe to ſteale the faireſt children out of their cradles, and put other ill fauoured in their places, which they called chāgelings, or Elfs: ſo, if ye mark, doeth our Poet, or maker play with his wordes, vſing a wrong conſtruction for a right, and an abſurd for a ſenſible, by manner of exchange.

CHAP. XVI.

Of ſome other figures vvhich becauſe they ſerue chiefly to make the meeters tunable and melodious, and affect not the minde but very little, be placed among the auricular.

Omoioteleton, or the Like looſe.

THe Greekes vſed a manner of ſpeech or writing in their proſes, that went by clauſes, finiſhing in words of like tune, and might be by vſing like caſes, tenſes, and other points of conſonance, which they called *Omoioteleton*, and is that wherin they neereſt approched to our vulgar ryme, and may thus be expreſſed.

Weeping creeping beſeeching I vvan,
The loue at length of Lady Lucian.

Or thus if we ſpeake in proſe and not in meetre.

Miſchaunces ought not to be lamented,
But rather by vviſedome in time preuented:
For ſuch miſhappes as be remedileſſe,
To ſorrovv them it is but fooliſhneſſe:
Yet are vve all ſo frayle of nature,
As to be greeued vvith euery diſpleaſure.

The craking Scotts as the Cronicle reportes at a certaine time made this bald rime vpon the Engliſh-men.

Long beards hartleſſe,
Painted hoodes vvitleſſe:
Gay coates graceleſſe,
Make all England thriftleſſe.

Which

Which is no perfit rime in deede, but clauſes finiſhing in the ſelf ſame tune: for a rime of good ſimphonie ſhould not conclude his concords with one & the ſame terminant ſillable, as *leſſ*, *leſſ*, *leſſ*, but with diuers and like terminants, as *les*, *preſ*, *meſ*, as was before declared in the chapter of your cadences, and your clauſes in proſe ſhould neither finiſh with the ſame nor with the like terminants, but with the contrary as hath bene ſhewed before in the booke of proportions; yet many vſe it otherwiſe, neglecting the Poeticall harmonie and skill. And th'Earle of *Surrey* with Syr *Thomas Wyat* the moſt excellēt makers of their time, more peraduenture reſpecting the fitneſſe and ponderoſitie of their wordes then the true cadence or ſimphonie, were very licencious in this point. We call this figure following the originall, the [*like looſe*] alluding to th'Archers terme who is not ſaid to finiſh the feate of his ſhot before he giue the looſe, and deliuer his arrow from his bow, in which reſpect we vſe to ſay marke the looſe of a thing for marke the end of it.

Ye do by another figure notably affect th'eare when ye make euery word of the verſe to begin with a like letter, as for example in this verſe written in an *Epithaphe* of our making. *Parimion*, or the Figure of like letter.

Time tried his truth his trauailes and his truſt,
And time to late tried his integritie.

It is a figure much vſed by our common rimers, and doth well if it be not too much vſed, for then it falleth into the vice which ſhalbe hereafter ſpoken of called *Tautologia*.

Ye haue another ſort of ſpeach in a maner defectiue becauſe it wants good band or coupling, and is the figure [*Aſyndeton*] we call him [*looſe language*] and doth not a litle alter th'eare as thus. *Aſyndeton*, or the Looſe langage.

I ſaw it, I ſaid it, I will ſweare it.

Cæſar the Dictator vpon the victorie hee obteined againſt *Pharnax* king of *Bithinia* ſhewing the celeritie of his conqueſt, wrate home to the Senate in this tenour of ſpeach no leſſe ſwift and ſpeedy then his victorie.

Veni, vidi, vici,
I came, I ſaw, I ouercame.

Meaning thus I was no ſooner come and beheld them but the victorie fell on my ſide.

The Prince of Orenge for his deuiſe of Armes in banner diſplayed againſt the Duke of Alua and the Spaniards in the Low-countrey vſed the like maner of ſpeach.

Pro Rege, pro lege, pro grege,
For the king, for the commons, for the countrey lawes.

It is a figure to be vſed when we will ſeeme to make haſt, or to be earneſt, and theſe examples with a number more be ſpoken by the figure of [*loſe language.*]

Poliſindeton, or the Couple-clauſe.

Quite contrary to this ye haue another maner of conſtruction which they called [*Poliſindeton*] we may call him the [*couple clauſe*] for that euery clauſe is knit and coupled together with a coniunctiue thus.

And I ſawe it, and I ſay it and I
Will ſweare it to be true.

So might the Poeſie of *Cæſar* haue bene altered thus.

I came, and I ſawe, and I ouercame.

One wrote theſe verſes after the ſame ſort.

For in her mynde no thought there is,
But howe ſhe may be true iwis:
And tenders thee and all thy heale,
And wiſheth both thy health and weale:
And is thine owne, and ſo ſhe ſayes,
And cares for thee ten thouſand wayes.

Ye haue another maner of ſpeach drawen out at length and going all after one tenure and with an imperfit ſence till you come to the laſt word or verſe which cõcludes the whole premiſſes with a perfit ſence & full periode, the Greeks call it *Irmus*, I call him the [*long looſe*] thus appearing in a dittie of Sir *Thomas Wyat* where he deſcribes the diuers diſtempers of his bed.

Irmus, or the Long looſe.

The reſtleſſe ſtate renuer of my ſmart,
The labours ſalue increaſing my ſorrow:
The bodies eaſe and troubles of my hart,
Quietour of mynde mine vnquiet foe:
Forgetter of paine remembrer of my woe,
The place of ſleepe wherein I do but wake:
Beſprent with teares my bed I thee forſake.

Ye ſee here how ye can gather no perfection of ſence in all this dittie

dittie till ye come to the laſt verſe in theſe wordes *my bed I thee forſake*. And in another Sonet of *Petrarcha* which was thus Engliſhed by the ſame Sir *Thomas Wyat*.

If weaker care if ſodaine pale collour,
If many ſighes with little ſpeach to plaine:
Now ioy now woe, if they my ioyes diſtaine,
For hope of ſmall, if much to feare therefore,
Be ſigne of loue then do I loue againe.

Here all the whole ſence of the dittie is ſuſpended till ye come to the laſt three wordes, *then do I loue againe*, which finiſheth the ſong with a full and perfit ſence.

When ye will ſpeake giuing euery perſon or thing beſides his proper name a qualitie by way of addition whether it be of good or of bad it is a figuratiue ſpeach of audible alteration, ſo is it alſo of ſence as to ſay. *Epitheton*, or the Qualifier.

Fierce Achilles, wiſe Neſtor wiſe Vlyſſes,
Diana the chaſt and thou louely Venus:
With thy blind boy that almoſt neuer miſſes,
But hits our hartes when he leuels at vs.

Or thus commending the Iſle of great Brittaine.

Albion hugeſt of Weſterne Ilands all,
Soyle of ſweete ayre and of good ſtore:
God ſend we ſee thy glory neuer fall,
But rather dayly to grow more and more.

Or as we ſang of our Soueraigne Lady giuing her theſe Attributes beſides her proper name.

Elizabeth regent of the great Brittaine Ile,
Honour of all regents and of Queenes.

But if we ſpeake thus not expreſſing her proper name *Elizabeth*, videl.

The Engliſh Diana, the great Britton mayde.

Then is it not by *Epitheton* or figure of Attribution but by the figures *Antonomaſia*, or *Periphraſis*.

Ye haue yet another manner of ſpeach when ye will ſeeme to make two of one not thereunto conſtrained, which therefore we call the figure of Twynnes, the Greekes *Endiadis* thus. *Endiadis*, or the Figure of Twinnes.

Not you coy dame your lowrs nor your lookes.

For [*your lowring lookes.*] And as one of our ordinary rimers ſaid.

Of fortune nor her frowning face,
I am nothing agaſt.

In ſtead, of [*fortunes frowning face.*] One prayſing the Neapolitans for good men at armes, ſaid by the figure of Twynnes thus.

A proud people and wiſe and valiant,
Fiercely fighting with horſes and with barbes:
By whoſe prowes the Romain Prince did daunt,
Wild Affricanes and the lawleſſe Alarbes:
The Nubiens marching with their armed cartes,
And ſleaing a farre with venim and with dartes.

Where ye ſee this figure of Twynnes twiſe vſed, once when he ſaid *horſes and barbes* for barbd horſes: againe when he ſaith with *venim* and with *dartes* for venimous dartes.

CHAP. XVI.

Of the figures which we call Senſable, becauſe they alter and affect the minde by alteration of ſence, and firſt in ſingle wordes.

THe eare hauing receiued his due ſatisfaction by the *auricular* figures, now muſt the minde alſo be ſerued, with his naturall delight by figures *ſenſible* ſuch as by alteration of intendmentes affect the courage, and geue a good liking to the conceit. And firſt, ſingle words haue their ſence and vnderſtanding altered and figured many wayes, to wit, by tranſport, abuſe, croſſe-naming, new naming, change of name. This will ſeeme very darke to you, vnleſſe it be otherwiſe explaned more particularly: and firſt of *Tranſport*. There is a kinde of wreſting of a ſingle word from his owne right ſignification, to another not ſo naturall, but yet of ſome affinitie or conueniencie with it, as to ſay, *I cannot digeſt your vnkinde words*, for I cannot take them in good part: or as the man of law ſaid, *I feele you not*, for I vnderſtand not your caſe, becauſe he had not his fee in his hand. Or as another ſaid to a mouthy Aduocate, *why barkeſt thou at me ſo ſore?* Or to call the top of a tree, or of a hill, the crowne of a tree or of a hill: for in deede *crowne* is the higheſt ornament of a Princes head, made like a cloſe garland, or els the top of a mans head, where the haire windes about, and becauſe ſuch terme is not applyed naturally to a tree, or to a hill, but

Metaphora, or the Figure of tranſporte.

is

is tranſported from a mans head to a hill or tree, therefore it is called by *metaphore*, or the figure of *tranſport*. And three cauſes moues vs to vſe this figure, one for neceſſitie or want of a better word, thus:

As the drie ground that thirſtes after a ſhowr
Seemes to reioyce when it is well rwet,
And ſpeedely brings foorth both graſſe and flowr,
If lacke of ſunne or ſeaſon doo not let.

Here for want of an apter and more naturall word to declare the drie temper of the earth, it is ſaid to thirſt & to reioyce, which is onely proper to liuing creatures, and yet being ſo inuerted, doth not ſo much ſwerue from the true ſence, but that euery man can eaſilie conceiue the meaning thereof.

Againe, we vſe it for pleaſure and ornament of our ſpeach, as thus in an Epitaph of our owne making, to the honourable memorie of a deere friend, Sir *Iohn Throgmorton*, knight, Iuſtice of Cheſter, and a man of many commendable vertues.

Whom vertue rerde, enuy hath ouerthrowen
And lodged full low, vnder this marble ſtone:
Ne neuer were his values ſo well knowen,
Whileſt he liued here, as now that he is gone.

Here theſe words, *rered*, *ouerthrowen*, and *lodged*, are inuerted, & *metaphorically* applyed, not vpon neceſſitie, but for ornament onely, afterward againe in theſe verſes.

No ſunne by day that euer ſaw him reſt
Free from the toyles of his ſo buſie charge,
No night that harbourd rankor in his breaſt,
Nor merry moode, made reaſon runne at large.

In theſe verſes the inuerſion or metaphore, lyeth in theſe words, *ſaw*, *harbourd*, *run*: which naturally are applyed to liuing things, & not to inſenſible: as, the *ſunne*, or the *night*: & yet they approch ſo neere, & ſo cõueniently, as the ſpeech is thereby made more commendable. Againe, in moe verſes of the ſame Epitaph, thus.

His head a ſource of grauitie and ſence,
His memory a ſhop of ciuill arte:
His tongue a ſtreame of ſugred eloquence,
Wiſdome and meekenes lay mingled in his harte,

In which verſes ye ſee that theſe words, *ſource, ſhop, flud, ſugred,* are inuerted from their owne ſignification to another, not altogether ſo naturall, but of much affinitie with it.

Then alſo do we it ſometimes to enforce a ſence and make the word more ſignificatiue: as thus,

I burne in loue, I freeſe in deadly hate
I ſwimme in hope, and ſinke in deepe diſpaire.

Theſe examples I haue the willinger giuē you to ſet foorth the nature and vſe of your figure metaphore, which of any other being choiſly made, is the moſt commendable and moſt common.

Catachreſis, or the Figure of abuſe

But if for lacke of naturall and proper terme or worde we take another, neither naturall nor proper and do vntruly applie it to the thing which we would ſeeme to expreſſe, and without any iuſt inconuenience, it is not then ſpoken by this figure *Metaphore* or of *inuerſion* as before, but by plaine abuſe, as he that bad his man go into his library and fet him his bowe and arrowes, for in deede there was neuer a booke there to be found, or as one ſhould in reproch ſay to a poore man, thou raskall knaue, where *raskall* is properly the hunters terme giuen to young deere, leane & out of ſeaſon, and not to people: or as one ſaid very pretily in this verſe.

I lent my loue to loſſe, and gaged my life in vaine.

Whereas this worde *lent* is properly of mony or ſome ſuch other thing as men do commonly borrow, for vſe to be repayed againe, and being applied to loue is vtterly abuſed, and yet very commendably ſpoken by vertue of this figure. For he that loueth and is not beloued againe, hath no leſſe wrong, than he that lendeth and is neuer repayde.

Metonimia, or the Miſnamer.

Now doth this vnderſtanding or ſecret conceyt reach many times to the only nomination of perſons or things in their names, as of men, or mountaines, ſeas, countries and ſuch like, in which reſpect the wrōg naming, or otherwiſe naming of them then is due, carieth not onely an alteration of ſence but a neceſſitie of intendment figuratiuely, as when we cal loue by the name of *Venus*, fleſhly luſt by the name of *Cupid*, bicauſe they were ſuppoſed by the auncient poets to be authors and kindlers of loue and luſt: *Vulcane* for fire, *Ceres* for bread: *Bacchus* for wine by the ſame reaſon; alſo if one ſhould ſay to a skilfull craftesman knowen for a glutton

glutton or common drunkard, that had ſpent all his goods on riot and delicate fare.

Thy hands they made thee rich, thy pallat made thee poore.

It is ment, his trauaile and arte made him wealthie, his riotous life had made him a beggar: and as one that boaſted of his houſe-keeping, ſaid that neuer a yeare paſſed ouer his head, that he drank not in his houſe euery moneth foure tonnes of beere, & one hogſhead of wine, meaning not the caskes or veſſels, but that quantitie which they conteyned. Theſe and ſuch other ſpeaches, where ye take the name of the Author for the thing it ſelfe; or the thing cõteining, for that which is contained, & in many other caſes do as it were wrong name the perſon or the thing. So neuertheleſſe as it may be vnderſtood, it is by the figure *metonymia*, or miſnamer.

Antonomaſia, or the Surnamer.

And if this manner of naming of perſons or things be not by way of miſnaming as before, but by a conuenient difference, and ſuch as is true or eſteemed and likely to be true, it is then called not *metonimia*, but *antonomaſia*, or the Surnamer, (not the miſnamer, which might extend to any other thing aſwell as to a perſon) as he that would ſay: not king Philip of Spaine, but the Weſterne king, becauſe his dominiõ lieth the furdeſt Weſt of any Chriſten prince: and the French king the great *Vallous*, becauſe ſo is the name of his houſe, or the Queene of England, *The mauden Queene*, for that is her hieſt peculiar among all the Queenes of the world, or as we ſaid in one of our *Partheniades*, the *Bryton mayde*, becauſe ſhe is the moſt great and famous mayden of all Brittayne: thus,

But in chaſte ſtile, am borne as I weene
To blazon foorth the Brytton mayden Queene.

So did our forefathers call *Henry the firſt*, *Beauclerke*, *Edmund Ironſide*, *Richard cœur de lion*: *Edward the Confeſſor*, and we of her Maieſtie *Eliſabeth* the peaſible.

Onomatopeia, or the New namer.

Then alſo is the ſence figuratiue when we deuiſe a new name to any thing conſonant, as neere as we can to the nature thereof, as to ſay: *flaſhing of lightning*, *claſhing of blades*, *clinking of fetters*, *chinking of mony*: & as the poet *Virgil* ſaid of the ſounding a trumpet, *ta-ra-tant*, *taratantara*, or as we giue ſpecial names to the voices of dombe beaſts, as to ſay, a horſe neigheth, a lyõ brayes, a ſwine

grunts, a hen cackleth, a dogge howles, and a hundreth mo ſuch new names as any man hath libertie to deuiſe, ſo it be fittie for the thing which he couets to expreſſe.

Epitheton. or the Quallifier otherwiſe the figure of Attribution.

Your *Epitheton* or *qualifier*, whereof we ſpake before, placing him among the figures *auricular*, now becauſe he ſerues alſo to alter and enforce the ſence, we will ſay ſomewhat more of him in this place, and do conclude that he muſt be apt and proper for the thing he is added vnto, & not diſagreable or repugnant, as one that ſaid: *darke diſdaine*, and *miſerable pride*, very abſurdly, for diſdaine or diſdained things cannot be ſaid darke, but rather bright and cleere, becauſe they be beholden and much looked vpon, and pride is rather enuied then pitied or miſerable, vnleſſe it be in Chriſtian charitie, which helpeth not the terme in this caſe. Some of our vulgar writers take great pleaſure in giuing Epithets and do it almoſt to euery word which may receiue them, and ſhould not be ſo, yea though they were neuer ſo propre and apt, for ſometimes wordes ſuffered to go ſingle, do giue greater ſence and grace than words quallified by attributions do.

Metalepſis. or the Farreſet.

But the ſence is much altered & the hearers conceit ſtrangly entangled by the figure *Metalepſis*, which I call the *farfet*, as when we had rather fetch a word a great way off thē to vſe one nerer hād to expreſſe the matter aſwel & plainer. And it ſeemeth the deuiſer of this figure, had a deſire to pleaſe women rather then men: for we vſe to ſay by manner of Prouerbe: things farrefet and deare bought are good for Ladies: ſo in this manner of ſpeach we vſe it, leaping ouer the heads of a great many words, we take one that is furdeſt off, to vtter our matter by: as *Medea* curſing hir firſt acquaintance with prince *Iaſon*, who had very vnkindly forſaken her, ſaid:

Woe worth the mountaine that the maſte bare
Which was the firſt cauſer of all my care.

Where ſhe might aſwell haue ſaid, woe worth our firſt meeting, or woe worth the time that *Iaſon* arriued with his ſhip at my fathers cittie in *Colchos*, when he tooke me away with him, & not ſo farre off as to curſe the mountaine that bare the pinetree, that made the maſt, that bare the ſailes, that the ſhip ſailed with, which caried her away. A pleaſant Gentleman came into a Ladies nurſery,

ſery, and ſaw her for her owne pleaſure rocking of her young child in the cradle, and ſayd to her:

I ſpeake it Madame without any mocke,
Many a ſuch cradell may I ſee you rocke.

Gods paſſion hourſon ſaid ſhe, would thou haue me beare mo children yet, no *Madame* quoth the Gentleman, but I would haue you liue long, that ye might the better pleaſure your friends, for his meaning was that as euery cradle ſignified a new borne childe, & euery child the leaſure of one yeares birth, & many yeares a lōg life: ſo by wiſhing her to rocke many cradels of her owne, he wiſhed her long life. *Virgill* ſaid:

Poſt multas mea regna videns mirabor ariſtas.

Thus in Engliſh.

After many a ſtubble ſhall I come
And wonder at the ſight of my kingdome.

By ſtubble the Poet vnderſtoode yeares, for harueſts come but once euery yeare, at leaſt wayes with vs in Europe. This is ſpoken by the figure of farre-fet. *Metalepſis.*

And one notable meane to affect the minde, is to inforce the ſence of any thing by a word of more than ordinary efficacie, and neuertheles is not apparant, but as it were, ſecretly implyed, as he that ſaid thus of a faire Lady. *Emphaſis.* or the Renforcer.

O rare beautie, ô grace, and curteſie.

And by a very euill man thus.

O ſinne it ſelfe, not wretch, but wretchednes.

Whereas if he had ſaid thus, *O gratious, courteous and beautifull woman*: and, *O ſinfull and wretched man*, it had bene all to one effect, yet not with ſuch force and efficacie, to ſpeake by the denominatiue, as by the thing it ſelfe.

As by the former figure we vſe to enforce our ſence, ſo by another we temper our ſence with wordes of ſuch moderation, as in appearaunce it abateth it but not in deede, and is by the figure *Liptote*, which therefore I call the *Moderator*, and becomes vs many times better to ſpeake in that ſort quallified, than if we ſpake it by more forcible termes, and neuertheles is equipolent in ſence, thus. *Liptote.* or the Moderatour.

I know you hate me not, nor wiſh me any ill.

Meaning in deede that he loued him very well and dearely, and yet the words doe not expreſſe ſo much, though they purport ſo much. Or if you would ſay, I am not ignorant, for I know well inough. Such a man is no foole, meaning in deede that he is a very wiſe man.

Paradiaſtole, or the Curry fauell.

But if ſuch moderation of words tend to flattery, or ſoothing, or excuſing, it is by the figure *Paradiaſtole*, which therfore nothing improperly we call the *Curry-fauell*, as when we make the beſt of a bad thing, or turne a ſignification to the more plauſible ſence: as, to call an vnthrift, a liberall Gentleman: the fooliſh-hardy, valiant or couragious: the niggard, thriftie: a great riot, or outrage, an youthfull pranke, and ſuch like termes: moderating and abating the force of the matter by craft, and for a pleaſing purpoſe, as appeareth by theſe verſes of ours, teaching in what caſes it may commendably be vſed by Courtiers.

Meioſis, or the Diſabler.

But if you diminiſh and abbaſe a thing by way of ſpight or malice, as it were to depraue it, ſuch ſpeach is by the figure *Meioſis* or the *diſabler* ſpoken of hereafter in the place of *ſententious* figures.

A great mountaine as bigge as a molehill,
A heauy burthen perdy, as a pound of fethers.

Tapinoſis, or the Abbaſer.

But if ye abaſe your thing or matter by ignorance or errour in the choiſe of your word, then is it by vicious maner of ſpeach called *Tapinoſis*, whereof ye ſhall haue examples in the chapter of vices hereafter folowing.

Synecdoche, or the Figure of quick conceite.

Then againe if we vſe ſuch a word (as many times we doe) by which we driue the hearer to conceiue more or leſſe or beyond or otherwiſe then the letter expreſſeth, and it be not by vertue of the former figures *Metaphore* and *Abaſe* and the reſt, the Greeks then call it *Synecdoche*, the Latines *ſub intellectio* or vnderſtanding, for by part we are enforced to vnderſtand the whole, by the whole part, by many things one thing, by one, many, by a thing precedent, a thing conſequent, and generally one thing out of another by maner of contrariety to the word which is ſpoken, *aliud ex alio*, which becauſe it ſeemeth to aske a good, quick, and pregnant capacitie, and is not for an ordinarie or dull wit ſo to do, I choſe to call him the figure not onely of conceit after the Greeke originall, but alſo of quick conceite. As for example we will giue none becauſe we will

will ſpeake of him againe in another place, where he is ranged among the figures *ſenſable* apperteining to clauſes.

CHAP. XVIII.

Of ſenſable figures altering and affecting the mynde by alteration of ſence or intendements in whole clauſes or ſpeaches.

AS by the laſt remembred figures the ſence of ſingle wordes is altered, ſo by theſe that follow is that of whole and entier ſpeach: and firſt by the Courtly figure *Allegoria*, which is when we ſpeake one thing and thinke another, and that our wordes and our meanings meete not. The vſe of this figure is ſo large, and his vertue of ſo great efficacie as it is ſuppoſed no man can pleaſantly vtter and perſwade without it, but in effect is ſure neuer or very ſeldome to thriue and proſper in the world, that cannot skilfully put in vre, in ſomuch as not onely euery common Courtier, but alſo the graueſt Counſellour, yea and the moſt noble and wiſeſt Prince of them all are many times enforced to vſe it, by example (ſay they) of the great Emperour who had it vſually in his mouth to ſay, *Qui neſcit diſſimulare neſcit regnare*. Of this figure therefore which for his duplicitie we call the figure of [*falſe ſemblant or diſſimulation*] we will ſpeake firſt as of the chief ringleader and captaine of all other figures, either in the Poeticall or oratorie ſcience.

Allegoria, or the Figure of falſe ſemblant.

And ye ſhall know that we may diſſemble, I meane ſpeake otherwiſe then we thinke, in earneſt aſwell as in ſport, vnder couert and darke termes, and in learned and apparant ſpeaches, in ſhort ſentences, and by long ambage and circumſtance of wordes, and finally aſwell when we lye as when we tell truth. To be ſhort euery ſpeach wreſted from his owne naturall ſignification to another not altogether ſo naturall is a kinde of diſſimulation, becauſe the wordes beare contrary countenaunce to th'intent. But properly & in his principall vertue *Allegoria* is when we do ſpeake in ſence tranſlatiue and wreſted from the owne ſignification, neuertheleſſe applied to another not altogether contrary, but hauing much cõueniencie with it as before we ſaid of the metaphore: as for example if we ſhould call the common wealth, a ſhippe; the Prince a Pilot, the Counſellours mariners, the ſtormes warres, the calme

and [*hauen*] peace, this is ſpoken all in allegorie: and becauſe ſuch inuerſion of ſence in one ſingle worde is by the figure *Metaphore*, of whom we ſpake before, and this manner of inuerſion extending to whole and large ſpeaches, it maketh the figure *allegorie* to be called a long and perpetuall Metaphore. A noble man after a whole yeares abſence from his ladie, ſent to know how ſhe did, and whether ſhe remayned affected toward him as ſhe was when he left her.

Louely Lady I long full ſore to heare,
If ye remaine the ſame, I left you the laſt yeare.

To whom ſhe anſwered in *allegorie* other two verſes:

My louing Lorde I will well that ye wiſt,
The thred is ſpon, that neuer ſhall vntwiſt.

Meaning, that her loue was ſo ſtedfaſt and cõſtant toward him as no time or occaſion could alter it. *Virgill* in his ſhepeherdly poemes called *Eglogues* vſed as ruſticall but fit *allegorie* for the purpoſe thus:

Claudite iam riuos pueri ſat prata biberunt.

Which I Engliſh thus:

Stop vp your ſtreames (my lads) the medes haue drunk ther fill.

As much to ſay, leaue of now, yee haue talked of the matter inough: for the ſhepheards guiſe in many places is by opening certaine ſluces to water their paſtures, ſo as when they are wet inough they ſhut them againe: this application is full Allegoricke.

Ye haue another manner of Allegorie not full, but mixt, as he that wrate thus:

The cloudes of care haue coured all my coſte,
The ſtormes of ſtrife, do threaten to appeare:
The waues of woe, wherein my ſhip is toſte.
Haue broke the banks, where lay my life ſo deere.
Chippes of ill chance, are fallen amidſt my choiſe,
To marre the minde that ment for to reioyce.

I call him not a full Allegorie, but mixt, bicauſe he diſcouers withall what the *cloud*, *ſtorme*, *waue*, and the reſt are, which in a full allegorie ſhould not be diſcouered, but left at large to the readers iudgement and coniecture.

We diſſemble againe vnder couert and darke ſpeaches, when

we

we ſpeake by way of riddle (*Enigma*) of which the ſence can hardly be picked out, but by the parties owne aſſoile, as he that ſaid : *Enigma.* or the Riddle.

It is my mother well I wot,
And yet the daughter that I begot.

Meaning it by the iſe which is made of frozen water, the ſame being molten by the ſunne or fire, makes water againe.

My mother had an old womā in her nurſerie, who in the winter nights would put vs forth many prety ridles, whereof this is one:

I haue a thing and rough it is
And in the midſt a hole I wis:
There came a yong man with his ginne,
And he put it a handfull in.

The good old Gentlewoman would tell vs that were children how it was meant by a furd gloue. Some other naughtie body would peraduenture haue conſtrued it not halfe ſo mannerly. The riddle is pretie but that it holdes too much of the *Cachemphaton* or foule ſpeach and may be drawen to a reprobate ſence.

We diſſemble after a ſort, when we ſpeake by cōmon prouerbs, or, as we vſe to call them, old ſaid ſawes, as thus : *Parimia,* or Prouerb.

As the olde cocke crowes ſo doeth the chick:
A bad Cooke that cannot his owne fingers lick.

Meaning by the firſt, that the young learne by the olde, either to be good or euill in their behauiours: by the ſecond, that he is not to be counted a wiſe man, who being in authority, and hauing the adminiſtration of many good and great things, will not ſerue his owne turne and his friends whileſt he may, & many ſuch prouerbiall ſpeeches: as, *Totneſſe is turned French,* for a ſtrange alteration: *Skarborow warning,* for a ſodaine commandement, allowing no reſpect or delay to bethinke a man of his buſines. Note neuertheleſſe a diuerſitie, for the two laſt examples be prouerbs, the two firſt prouerbiall ſpeeches.

Ye doe likewiſe diſſemble, when ye ſpeake in deriſion or mockerie, & that may be many waies: as ſometime in ſport, ſometime in earneſt, and priuily, and apertly, and pleaſantly, and bitterly: but firſt by the figure *Ironia*, which we call the *drye mock:* as he that ſaid to a bragging Ruffian, that threatened he would kill and ſlay, no doubt you are a good man of your hands: or, as it was ſaid by *Ironia,* or the Drie mock.

a French king, to one that praide his reward, ſhewing how he had bene cut in the face at a certain battell fought in his ſeruice: ye may ſee, quoth the king, what it is to runne away & looke backwards. And as *Alphonſo* king of Naples, ſaid to one that profered to take his ring when he waſht before dinner, this wil ſerue another well: meaning that the Gentlemē had another time takē thē, & becauſe the king forgot to aske for them, neuer reſtored his ring againe.

Sarcaſmus. or the Bitter taunt.

Or when we deride with a certaine ſeueritie, we may call it the bitter taunt [*Sarcaſmus*] as *Charles* the fift Emperour aunſwered the Duke of Arskot, beſeeching him recompence of ſeruice done at the ſiege of Renty, againſt *Henry* the French king, where the Duke was taken priſoner, and afterward eſcaped clad like a Colliar. Thou wert taken, quoth the Emperour, like a coward, and ſcapedſt like a Colliar, wherefore get thee home and liue vpon thine owne. Or as king *Henry* the eight ſaid to one of his priuy chamber, who ſued for Sir *Anthony Rowſe*, a knight of Norfolke, that his Maieſtie would be good vnto him, for that he was an ill begger. Quoth the king againe, if he be aſhamed to beg, we are aſhamed to geue. Or as *Charles* the fift Emperour, hauing taken in battaile *Iohn Frederike* Duke of Saxon, with the Lantgraue of Heſſen and others: this Duke being a man of monſtrous bigneſſe and corpulence, after the Emperor had ſeene the priſoners, ſaid to thoſe that were about him, I haue gone a hunting many times, yet neuer tooke I ſuch a ſwine before.

Aſteiſmus. or the Merry ſcoffe. otherwiſe The ciuill ieſt.

Or when we ſpeake by manner of pleaſantery, or mery skoffe, that is by a kinde of mock, whereof the ſence is farrefet, & without any gall or offence. The Greekes call it [*Aſteiſmus*] we may terme it the ciuill ieſt, becauſe it is a mirth very full of ciuilitie, and ſuch as the moſt ciuill men doo vſe. As *Cato* ſaid to one that had geuen him a good knock on the head with a long peece of timber he bare on his ſhoulder, and then bad him beware: what (quoth *Cato*) wilt thou ſtrike me againe? for ye know, a warning ſhould be geuen before a man haue receiued harme, and not after. And as king *Edward* the ſixt, being of young yeres, but olde in wit, ſaide to one of his priuie chamber, who ſued for a pardon for one that was condemned for a robberie, telling the king that it was but a ſmall trifle, not paſt ſixteene ſhillings matter which he had taken:

quoth

quoth the king againe, but I warrant you the fellow was ſorrie it had not bene ſixteene pound: meaning how the malefactors intent was as euill in that trifle, as if it had bene a greater ſumme of money. In theſe examples if ye marke there is no griefe or offence miniſtred as in thoſe other before, and yet are very wittie, and ſpoken in plaine deriſion.

The Emperor *Charles* the fift was a man of very few words, and delighted little in talke. His brother king *Ferdinando* being a man of more pleaſant diſcourſe, ſitting at the table with him, ſaid, I pray your Maieſtie be not ſo ſilent, but let vs talke a little. What neede that brother, quoth the Emperor, ſince you haue words enough for vs both.

Or when we giue a mocke with a ſcornefull countenance as in ſome ſmiling ſort looking aſide or by drawing the lippe awry, or ſhrinking vp the noſe; the Greeks called it *Mictériſmus*, we may terme it a fleering frumpe, as he that ſaid to one whoſe wordes he beleued not, no doubt Sir of that. This fleering frumpe is one of the Courtly graces of *hicke the ſcorner*. *Mictériſmus.* or the Fleering frúpe.

Or when we deride by plaine and flat contradiction, as he that ſaw a dwarfe go in the ſtreete ſaid to his companion that walked with him: See yonder gyant: and to a Negro or woman blackemoore, in good ſooth yeare a faire one, we may call it the broad floute. *Antiphraſis.* or the Broad floute.

Or when ye giue a mocke vnder ſmooth and lowly wordes as he that hard one call him all to nought and ſay, thou art ſure to be hanged ere thou dye: quoth th'other very ſoberly. Sir I know your maiſterſhip ſpeakes but in ieſt, the Greeks call it (*charientiſmus*) we may call it the priuy nippe, or a myld and appeaſing mockery: all theſe be ſouldiers to the figure *allegoria* and fight vnder the banner of diſſimulation. *Charietiſmus.* or the Priuy nippe.

Neuertheleſſe ye haue yet two or three other figures that ſmatch a ſpice of the ſame *falſe ſemblant*, but in another ſort and maner of phraſe, whereof one is when we ſpeake in the ſuperlatiue and beyond the limites of credit, that is by the figure which the Greeks call *Hyperbole*, the Latines *Dementiens* or the lying figure. I for his immoderate exceſſe cal him the ouer reacher right with his originall or [*lowd lyar*] & me thinks not amiſſe: now whē I ſpeake that *Hiperbole.* or the Ouer reacher, otherwiſe called the loud lyer.

which neither I my ſelfe thinke to be true, nor would haue any other body beleeue, it muſt needs be a great diſſimulation, becauſe I meane nothing leſſe then that I ſpeake, and this maner of ſpeach is vſed, when either we would greatly aduaunce or greatly abaſe the reputation of any thing or perſon, and muſt be vſed very diſcreetly, or els it will ſeeme odious, for although a prayſe or other report may be allowed beyõd credit, it may not be beyõd all meaſure, ſpecially in the proſeman, as he that was ſpeaker in a Parliament of king *Henry* the eights raigne, in his Oration which ye know is of ordinary to be made before the Prince at the firſt aſſembly of both houſes, ould ſeeme to prayſe his Maieſtie thus. What ſhould I go about to recite your Maieſties innumerable vertues, euen as much as if I tooke vpon me to number the ſtarres of the skie, or to tell the ſands of the ſea. This *Hyperbole* was both *vltra fidem* and alſo *vltra modum*, and therefore of a graue and wiſe Counſellour made the ſpeaker to be accompted a groſſe flattering foole: peraduenture if he had vſed it thus, it had bene better and neuertheleſſe a lye too, but a more moderate lye and no leſſe to the purpoſe of the kings commendation, thus. I am not able with any wordes ſufficiently to expreſſe your Maieſties regall vertues, your kingly merites alſo towardes vs your people and realme are ſo exceeding many, as your prayſes therefore are infinite, your honour aud renowne euerlaſting: And yet all this if we ſhall meaſure it by the rule of exact veritie, is but an vntruth, yet a more cleanely commendation then was maiſter Speakers. Neuertheleſſe as I ſaid before if we fall a prayſing, ſpecially of our miſtreſſes vertue, bewtie, or other good parts, we be allowed now and then to ouer-reach a little by way of compariſon as he that ſaid thus in prayſe of his Lady.

Giue place ye louers here before,
That ſpent your boaſts and braggs in vaine:
My Ladies bewtie paſſeth more,
The beſt of your I dare well ſayne:
Then doth the ſunne the candle light,
Or brighteſt day the darkeſt night.

And as a certaine noble Gentlewoman lamẽting at the vnkindneſſe of her louer ſaid very pretily in this figure.

But

But ſince it will no better be,
My teares ſhall neuer blin:
To moiſt the earth in ſuch degree,
That I may drowne therein:
That by my death all men may ſay,
Lo weemen are as true as they.

Then haue ye the figure *Periphraſis*, holding ſomewhat of the diſsẽbler, by reaſon of a ſecret intent not appearing by the words, as when we go about the buſh, and will not in one or a few words expreſſe that thing which we deſire to haue knowen, but do choſe rather to do it by many words, as we our ſelues wrote of our Soueraigne Lady thus: *Periphraſis, or the Figure of ambage.*

Whom Princes ſerue, and Realmes obay,
And greateſt of Bryton kings begot:
She came abroade euen yeſterday,
When ſuch as ſaw her, knew her not.

And the reſt that followeth, meaning her Maieſties perſon, which we would ſeeme to hide leauing her name vnſpoken, to the intent the reader ſhould geſſe at it: neuertheleſſe vpon the matter did ſo manifeſtly diſcloſe it, as any ſimple iudgement might eaſily perceiue by whom it was ment, that is by Lady *Elizabeth, Queene of England and daughter to king Henry the eight*, and therein reſteth the diſſimulation. It is one of the gallanteſt figures among the poetes ſo it be vſed diſcretely and in his right kinde, but many of theſe makers that be not halfe their craftes maiſters, do very often abuſe it and alſo many waies. For if the thing or perſon they go about to deſcribe by circumſtance, be by the writers improuidence otherwiſe bewrayed, it looſeth the grace of a figure, as he that ſaid:

The tenth of March when Aries receiued,
Dan Phœbus raies into his horned hed.

Intending to deſcribe the ſpring of the yeare, which euery man knoweth of himſelfe, hearing the day of March named: the verſes be very good the figure nought worth, if it were meant in Periphraſe for the matter, that is the ſeaſon of the yeare which ſhould haue bene couertly diſcloſed by ambage, was by and by blabbed out by naming the day of the moneth, & ſo the purpoſe of the figure diſapointed, peraduenture it had bin better to haue ſaid thus:

The month and daie when Aries receiud,
Dan Phœbus raies into his horned head.

For now there remaineth for the Reader ſomewhat to ſtudie and geſſe vpon, and yet the ſpring time to the learned iudgement ſufficiently expreſſed.

The Noble Earle of Surrey wrote thus:

In winters iuſt returne, when Boreas gan his raigne,
And euery tree vnclothed hum faſt as nature taught thẽ plaine.

I would faine learne of ſome good maker, whether the Earle ſpake this in figure of *Periphraſe* or not, for mine owne opinion I thinke that if he ment to deſcribe the winter ſeaſon, he would not haue diſcloſed it ſo broadly, as to ſay winter at the firſt worde, for that had bene againſt the rules of arte, and without any good iudgement: which in ſo learned & excellent a perſonage we ought not to ſuſpect, we ſay therefore that for winter it is no *Periphraſe* but language at large: we ſay for all that, hauing regard to the ſecond verſe that followeth it is a *Periphraſe*, ſeeming that thereby he intended to ſhew in what part of the winter his loues gaue him anguiſh, that is in the time which we call the fall of the leafe, which begins in the moneth of October, and ſtands very well with the figure to be vttered in that ſort notwithſtanding winter be named before, for winter hath many parts: ſuch namely as do not ſhake of the leafe, nor vncloth the trees as here is mencioned: thus may ye iudge as I do, that this noble Erle wrate excellently well and to purpoſe. Moreouer, when a maker will ſeeme to vſe circumlocution to ſet forth any thing pleaſantly and figuratiuely, yet no leſſe plaine to a ripe reader, then if it were named expreſly, and when all is done, no man can perceyue it to be the thing intended. This is a foule ouerſight in any writer as did a good fellow, who weening to ſhew his cunning, would needs by periphraſe expreſſe the realme of Scotland in no leſſe then eight verſes, and when he had ſaid all, no man could imagine it to be ſpoken of Scotland: and did beſides many other faults in his verſe, ſo deadly belie the matter by his deſcriptiõ, as it would pitie any good maker to heare it.

Synechdoche. or the Figure of quick conceite.

Now for the ſhutting vp of this Chapter, will I remember you farther of that manner of ſpeech which the Greekes call *Synecdoche*, and we the figure of [*quicke conceite*] who for the reaſons before

fore alledged, may be put vnder the ſpeeches *allegorical*, becauſe of the darkenes and duplicitie of his ſence: as when one would tell me how the French king was ouerthrowen at Saint Quintans, I am enforced to think that it was not the king himſelfe in perſon, but the Conſtable of Fraunce with the French kings power. Or if one would ſay, the towne of Andwerpe were famiſhed, it is not ſo to be taken, but of the people of the towne of Andwerp, and this conceit being drawen aſide, and (as it were) from one thing to another, it encombers the minde with a certaine imagination what it may be that is meant, and not expreſſed: as he that ſaid to a young gentlewoman, who was in her chamber making her ſelfe vnready. Miſtreſſe will ye geue me leaue to vnlace your peticote, meaning (perchance) the other thing that might follow ſuch vnlaſing. In the olde time, whoſoeuer was allowed to vndoe his Ladies girdle, he might lie with her all night: wherfore the taking of a womans maydenhead away, was ſaid to vndoo her girdle. *Virgineam diſſoluut zonam*, ſaith the Poet, conceiuing out of a thing precedent, a thing ſubſequent. This may ſuffice for the knowledge of this figure [*quicke conceit*.]

CHAP. XIX.

Of Figures ſententious, otherwiſe called Rhetoricall.

NOw if our preſuppoſall be true, that the Poet is of all other the moſt auncient Orator, as he that by good & pleaſant perſwaſions firſt reduced the wilde and beaſtly people into publicke ſocieties and ciuilitie of life, inſinuating vnto them, vnder fictions with ſweete and coloured ſpeeches, many wholeſome leſſons and doctrines, then no doubt there is nothing ſo fitte for him, as to be furniſhed with all the figures that be *Rhetoricall*, and ſuch as do moſt beautifie language with eloquence & ſententiouſnes. Therfore ſince we haue already allowed to our maker his *auricular* figures, and alſo his *ſenſable*, by which all the words and clauſes of his meeters are made as well tunable to the eare, as ſtirring to the minde, we are now by order to beſtow vpon him thoſe other figures which may execute both offices, and all at once to beautifie and geue ſence and ſententiouſnes to the whole language at large. So as if we ſhould intreate our maker to play alſo the Orator, and

whether it be to pleade, or to praiſe, or to aduiſe, that in all three caſes he may vtter, and alſo perſwade both copiouſly and vehemently.

And your figures rhethoricall, beſides their remembred ordinarie vertues, that is, ſentẽtiouſnes, & copious amplification, or enlargement of language, doe alſo conteine a certaine ſweet and melodious manner of ſpeech, in which reſpect, they may, after a ſort, be ſaid *auricular*: becauſe the eare is no leſſe rauiſhed with their currant tune, than the mind is with their ſententiouſnes. For the eare is properly but an inſtrument of conueyance for the minde, to apprehend the ſence by the ſound. And our ſpeech is made melodious or harmonicall, not onely by ſtrayned tunes, as thoſe of *Muſick*, but alſo by choiſe of ſmoothe words: and thus, or thus, marſhalling them in their comelieſt conſtruction and order, and aſwell by ſometimes ſparing, ſometimes ſpending them more or leſſe liberally, and carrying or tranſporting of them farther off or neerer, ſetting them with ſundry relations, and variable formes, in the miniſtery and vſe of words, doe breede no little alteration in man. For to ſay truely, what els is man but his minde? which, whoſoeuer haue skil to compaſſe, and make yeelding and flexible, what may not he commaund the body to perfourme? He therefore that hath vanquiſhed the minde of man, hath made the greateſt and moſt glorious conqueſt. But the minde is not aſſailable vnleſſe it be by ſenſible approches, whereof the audible is of greateſt force for inſtruction or diſcipline: the viſible, for apprehenſion of exterior knowledges as the Philoſopher ſaith. Therefore the well tuning of your words and clauſes to the delight of the eare, maketh your information no leſſe plauſible to the minde than to the eare: no though you filled them with neuer ſo much ſence and ſententiouſnes. Then alſo muſt the whole tale (if it tende to perſwaſion) beare his iuſt and reaſonable meaſure, being rather with the largeſt, than with the ſcarceſt. For like as one or two drops of water perce not the flint ſtone, but many and often droppings doo: ſo cannot a few words (be they neuer ſo pithie or ſententious) in all caſes and to all manner of mindes, make ſo deepe an impreſſion, as a more multitude of words to the purpoſe diſcreetely, and without ſuperfluitie vttered: the minde being no leſſe vanquiſhed

ſhed with large loade of ſpeech, than the limmes are with heauie burden. Sweetenes of ſpeech, ſentence, and amplification, are therfore neceſſarie to an excellent Orator and Poet, ne may in no wiſe be ſpared from any of them.

And firſt of all others your figure that worketh by iteration or repetition of one word or clauſe doth much alter and affect the eare and alſo the mynde of the hearer, and therefore is counted a very braue figure both with the Poets and rhetoriciens, and this repetition may be in ſeuen ſortes.

Repetition in the firſt degree we call the figure of *Report* according to the Greeke originall, and is when we make one word begin, and as they are wont to ſay, lead the daunce to many verſes in ſute, as thus. *Anaphora*, or the Figure of Report.

To thinke on death it is a miſerie,
To thinke on life it is a vanitie:
To thinke on the world verily it is,
To thinke that heare man hath no perfit bliſſe.

And this writtē by Sir *Walter Raleigh* of his greateſt miſtreſſe in moſt excellent verſes.

In vayne mine eyes in vaine you waſt your teares,
In vayne my ſighs the ſmokes of my deſpaires:
In vayne you ſearch th'earth and heauens aboue,
In vayne ye ſeeke, for fortune keeps my loue.

Or as the buffon in our enterlude called *Luſtie London* ſaid very knauiſhly and like himſelfe.

Many a faire laſſe in London towne,
Many a bawdie basket borne vp and downe:
Many a broker in a thridbare gowne.
Many a bankrowte ſcarce worth a crowne.
In London.

Ye haue another ſort of repetition quite contrary to the former when ye make one word finiſh many verſes in ſute, and that which is harder, to finiſh many clauſes in the middeſt of your verſes or dittie (for to make them finiſh the verſe in our vulgar it ſhould hinder the rime) and becauſe I do finde few of our Engliſh makers vſe this figure, I haue ſet you down two litle ditties which our ſelues in our yonger yeares played vpon the *Antiſtrophe*, for ſo *Antiſtrophe*, or the Counter turne.

is the figures name in Greeke? one vpon the mutable loue of a Lady, another vpon the meritorious loue of Chriſt our Sauiour, thus.

Her lowly lookes, that gaue life to my loue,
With ſpitefull ſpeach, curſtneſſe and crueltie:
She kild my loue, let her rigour remoue,
Her cherefull lights and ſpeaches of pitie
Reuiue my loue: anone with great diſdaine,
She ſhunnes my loue, and after by a traine
She ſeekes my loue, and ſaith ſhe loues me moſt,
But ſeing her loue, ſo lightly wonne and loſt:
I longd not for her loue, for well I thought,
Firme is the loue, if it be as it ought.

The ſecond vpon the merites of Chriſtes paſſion toward mankind, thus,

Our Chriſt the ſonne of God, chief authour of all good,
Was he by his allmight, that firſt created man:
And with the coſtly price, of his moſt precious bloud,
He that redeemed man: and by his inſtance wan
Grace in the ſight of God, his onely father deare,
And reconsiled man: and to make man his peere
Made himſelfe very man: brief to conclude the caſe,
This Chriſt both God and man, he all and onely is:
The man brings man to God and to all heauens bliſſe.

The Greekes call this figure *Antiſtrophe*, the Latines, *conuerſio*, I following the originall call him the *counterturne*, becauſe he turnes counter in the middeſt of euery meetre.

Take me the two former figures and put them into one, and it is that which the Greekes call *ſymplóche*, the Latines *complexio*, or *conduplicatio*, and is a maner of repetition, when one and the ſelfe word doth begin and end many verſes in ſute & ſo wrappes vp both the former figures in one, as he that ſportingly complained of his vntruſtie miſtreſſe, thus.

Symploche, or the figure of replie.

Who made me ſhent for her loues ſake?
Myne owne miſtreſſe.
Who would not ſeeme my part to take,
Myne owne miſtreſſe.

What

What made me first so well content
Her curteſie.
What makes me now so sore repent
Her crueltie.

The Greekes name this figure *Symploche*, the Latins *Complexio*, perchaunce for that he ſeemes to hold in and to wrap vp the verſes by reduplication, ſo as nothing can fall out. I had rather call him the figure of replie.

Ye haue another ſort of repetition when with the worde by which you finiſh your verſe, ye beginne the next verſe with the ſame, as thus: *Anadiploſis*, or the Redouble.

Comforte it is for man to haue a wife,
Wife chaſt, and wiſe, and lowly all her life.

Or thus:

Your beutie was the cauſe of my firſt loue,
Looue while I liue, that I may ſore repent.

The Greeks call this figure *Anadiploſis*, I call him the *Redouble* as the originall beares.

Ye haue an other ſorte of repetition, when ye make one worde both beginne and end your verſe, which therefore I call the ſlow retourne, otherwiſe the Eccho ſound, as thus: *Epanalepſis*, or the Eccho ſound. otherwiſe, the ſlow return.

Much muſt he be beloued, that loueth much,
Feare many muſt he needs, whom many feare.

Vnleſſe I called him the *eccho ſound*, I could not tell what name to giue him, vnleſſe it were the ſlow returne.

Ye haue another ſort of repetition when in one verſe or clauſe of a verſe, ye iterate one word without any intermiſſion, as thus: *Epizeuxis*, the Vnderlay, or Coocko-ſpel.

It was Maryne, Maryne that wrought mine woe.

And this bemoaning the departure of a deere friend.

The chiefeſt ſtaffe of mine aſſured ſtay,
With no ſmall griefe, is gon, is gon away.

And that of Sir *Walter Raleighs* very ſweet.

With wiſdomes eyes had but blind fortune ſeene,
Than had my loone, my loone for euer beene.

The Greeks call him *Epizeuxis*, the Latines *Subiunctio*, we may call him the *vnderlay*, me thinks if we regard his manner of iteration, & would depart from the originall, we might very properly,

in our vulgar and for pleaſure call him the *cuckow ſpell*, for right as the cuckow repeats his lay, which is but one manner of note, and doth not inſert any other tune betwixt, and ſometimes for haſt ſtammers out two or three of them one immediatly after another, as *cuck, cuck, cuckow*, ſo doth the figure *Epizeuxis* in the former verſes, *Maryne, Maryne*, without any intermiſſion at all.

Ploche, or the Doubler.

Yet haue ye one ſorte of repetition, which we call the *doubler*, and is as the next before, a ſpeedie iteration of one word, but with ſome little intermiſſiō by inſerting one or two words betweene, as in a moſt excellent dittie written by Sir *Walter Raleigh* theſe two cloſing verſes:

Yet vvhen I ſavve my ſelfe to you vvas true,
I loued my ſelfe, bycauſe my ſelfe loued you.

And this ſpoken in common Prouerbe.

An ape vvilbe an ape, by kinde as they ſay,
Though that ye clad him all in purple array.

Or as we once ſported vpon a fellowes name who was called *Woodcock*, and for an ill part he had plaid entreated fauour by his friend.

I praie you intreate no more for the man,
Woodcocke vvilbe a vvoodcocke do vvhat ye can.

Now alſo be there many other ſortes of repetition if a man would vſe them, but are nothing commendable, and therefore are not obſerued in good poeſie, as a vulgar rimer who doubled one word in the end of euery verſe, thus: *adieu, adieu,*
my face, my face.

And an other that did the like in the beginning of his verſe, thus:

To loue him and loue him, as ſinners ſhould doo.

Theſe repetitiōs be not figuratiue but phantaſtical, for a figure is euer vſed to a purpoſe, either of beautie or of efficacie: and theſe laſt recited be to no purpoſe, for neither can ye ſay that it vrges affection, nor that it beautifieth or enforceth the ſence, nor hath any other ſubtilitie in it, and therfore is a very fooliſh impertinency of ſpeech, and not a figure.

Proſonomaſia, or the Nicknamer.

Ye haue a figure by which ye play with a couple of words or names much reſembling, and becauſe the one ſeemes to anſwere th'other

th'other by manner of illuſion, and doth, as it were, nick him, I call him the *Nicknamer*. If any other man can geue him a fitter Engliſh name, I will not be angrie, but I am ſure mine is very neere the originall ſence of *Proſonomaſia*, and is rather a by-name geuen in ſport, than a ſurname geuen of any earneſt purpoſe. As, *Tiberius* the Emperor, becauſe he was a great drinker of wine, they called him by way of deriſion to his owne name, *Caldius Biberius Mero*, in ſteade of *Claudius Tiberius Nero*: and ſo a ieſting frier that wrate againſt *Eraſmus*, called him by reſemblance to his own name, *Errans mus*, and are mainteined by this figure *Proſonomaſia*, or the Nicknamer. But euery name geuen in ieſt or by way of a ſurname, if it do not reſemble the true, is not by this figure, as the Emperor of Greece, who was ſurnamed *Conſtantinus Ceprommus*, becauſe he beſhit the foont at the time he was chriſtened: and ſo ye may ſee the difference betwixt the figures *Antonomaſia* & *Proſonomatia*. Now when ſuch reſemblance happens betweene words of another nature, and not vpon mens names, yet doeth the Poet or maker finde prety ſport to play with them in his verſe, ſpecially the Comicall Poet and the Epigrammatiſt. Sir *Philip Sidney* in a dittie plaide very pretily with theſe two words, *Loue and liue*, thus.

And all my life I will confeſſe,
The leſſe I loue, I liue the leſſe.

And we in our Enterlude called the woer, plaid with theſe two words, *lubber* and *louer*, thus, the countrey clowne came & woed a young maide of the Citie, and being agreeued to come ſo oft, and not to haue his anſwere, ſaid to the old nurſe very impatiently.

Iche pray you good mother tell our young dame, Woer.
Whence I am come and what is my name,
I cannot come a woing euery day.

Quoth the nurſe.

They be lubbers not louers that ſo vſe to ſay. Nurſe.

Or as one replyed to his miſtreſſe charging him with ſome diſloyaltie towards her.

Proue me madame ere ye fall to reproue,
Meeke mindes ſhould rather excuſe than accuſe.

Here the words proue and reproue, excuſe and accuſe, do plea-

ſantly encounter,and(as it were)mock one another by their much reſemblance:and this is by the figure *Proſonomaſia*,as wel as if they were mens proper names,alluding to each other.

Traductio, or the Tranlacer.

Then haue ye a figure which the Latines call *Traductio*, and I the tranlacer:which is when ye turne and tranlace a word into many ſundry ſhapes as the Tailor doth his garment,& after that ſort do play with him in your ditties:as thus,

Who liues in loue his life is full of feares,
To loſe his loue, liuelode or libertie
But liuely ſprites that young and reckleſſe be,
Thinke that there is no liuing like to theirs.

Or as one who much gloried in his owne wit, whom *Perſius* taxed in a verſe very pithily and pleaſantly, thus.

Scire tuum nihil eſt niſi te ſcire,hoc ſciat alter.

Which I haue turned into Engliſh,not ſo briefly, but more at large of purpoſe the better to declare the nature of the figure: as thus,

Thou vveeneſt thy vvit nought vvorth if other vveet it not
As vvel as thou thy ſelfe,but o thing vvell I vvot,
Who ſo in earneſt vveenes,he doth in mine aduiſe,
Shevv himſelfe vvitleſſe,or more vvittie than vviſe.

Here ye ſee how in the former rime this word life is tranlaced into liue, liuing,liuely,liuelode:& in the latter rime this word wit is tranſlated into weete,weene,wotte,witleſſe,witty & wiſe:which come all from one originall.

Antipophora, or Figure of reſponce.

Ye haue a figuratiue ſpeach which the Greeks cal *Antipophora*, I name him the *Reſponce*,and is when we will ſeeme to aske a queſtion to th'intent we will aunſwere it our ſelues, and is a figure of argument and alſo of amplification. Of argument,becauſe propoſing ſuch matter as our aduerſarie might obiect and then to anſwere it our ſelues, we do vnfurniſh and preuent him of ſuch helpe as he would otherwiſe haue vſed for himſelfe: then becauſe ſuch obiection and anſwere ſpend much language it ſerues as well to amplifie and enlarge our tale. Thus for example.

Wylie vvorldling come tell me I thee pray,
Wherein hopeſt thou,that makes thee ſo to ſvvell?
Riches?alack it taries not a day,

But

But where fortune the fickle list to dwell:
In thy children? how hardlie shalt thou finde,
Them all at once, good and thriftie and kinde:
Thy wife? ô faire but fraile mettall to trust,
Seruants? what theeues? what treachours and iniust?
Honour perchance? it restes in other men:
Glorie? a smoake: but wherein hopest thou then?
In Gods iustice? and by what merite tell?
In his mercy? ô now thou speakest well,
But thy lewd life hath lost his loue and grace,
Daunting all hope to put dispaire in place.

We read that *Crates* the Philosopher Cinicke in respect of the manifold discommodities of mans life, held opinion that it was best for man neuer to haue bene borne or soone after to dye, [*Optimum non nasci vel citò mori*] of whom certaine verses are left written in Greeke which I haue Englished, thus.

What life is the liefest? the needy is full of woe and awe,
The wealthie full of brawle and brabbles of the law:
To be a maried man? how much art thou beguild,
Seeking thy rest by carke, for houshold wife and child:
To till it is a toyle, to grase some honest graine,
But such as gotten is with great hazard and paine:
The sayler of his shippe, the marchant of his ware,
The souldier in armes, how full of dread and care?
A shrewd wife brings thee bate, wiue not and neuer thriue,
Children a charge, childlesse the greatest lacke aliue:
Youth witlesse is and fraile, age sicklie and forlorne,
Then better to dye soone, or neuer to be borne.

Metrodorus the Philosopher *Stoick* was of a contrary opinion reuersing all the former suppositions against *Crates*, thus.

What life list ye to lead? in good Citie and towne
Is wonne both wit and wealth, Court gets vs great renowne:
Country keepes vs in heale, and quietnesse of mynd,
Where holesome aires and exercise and pretie sports we find:
Traffick it turnes to gaine, by land and eke by seas,
The land-borne liues safe, the forreine at his ease:
Housholder hath his home, the roge romes with delight,

And makes moe merry meales, then doth the Lordly wight:
Wed and thou haſt a bed, of ſolace and of ioy,
Wed not and haue a bed, of reſt without annoy:
The ſetled loue is ſafe, ſweete is the loue at large,
Children they are a ſtore, no children are no charge,
Luſtie and gay is youth, old age honourd and wiſe:
Then not to dye or be vnborne, is beſt in myne aduiſe.

Edvvard Earle of Oxford a moſt noble & learned Gentleman made in this figure of reſponce an emble of deſire otherwiſe called *Cupide* which for his excellencie and wit, I ſet downe ſome part of the verſes, for example.

When wert thou borne deſire?
In pompe and pryme of May,
By whom ſweete boy wert thou begot?
By good conceit men ſay,
Tell me who was thy nurſe?
Freſh youth in fugred ioy.
What was thy meate and dayly foode?
Sad ſighes with great annoy.
What hadſt thou then to drinke?
Vnfayned louers teares.
What cradle wert thou rocked in?
In hope deuoyde of feares.

Syneciosis, or the Croſſe copling.

Ye haue another figure which me thinkes may well be called (not much ſweruing from his originall in ſence) the *Croſſe-couple*, becauſe it takes me two contrary words, and tieth them as it were in a paire of couples, and ſo makes them agree like good fellowes, as I ſaw once in Fraunce a wolfe coupled with a maſtiffe, and a foxe with a hounde. Thus it is.

The niggards fault and the vnthrifts is all one,
For neither of them both knoweth how to vſe his owne.

Or thus.

The couetous miſer, of all his goods ill got,
As well wants that he hath, as that he hath not.

In this figure of the *Croſſe-couple* we wrate for a forlorne louer complaining of his miſtreſſe crueltie theſe verſes among other.

Thus for your ſake I dayly dye,

And

And do but ſeeme to luue in deede:
Thus is my bliſſe but miſerie,
My lucre loſſe without your meede.

Ye haue another figure which by his nature we may call the *Rebound*, alluding to the tennis ball which being ſmitten with the racket reboundes backe againe, and where the laſt figure before played with two wordes ſomewhat like, this playeth with one word written all alike but carrying diuers ſences as thus. *Anaclaſis.* or the Rebounde.

The maide that ſoone married is, ſoone mared is.

Or thus better becauſe *married* & *marred* be differēt in one letter.

To pray for you euer I cannot refuſe,
To pray vpon you I ſhould you much abuſe.

Or as we once ſported vpon a countrey fellow who came to runne for the beſt game, and was by his occupation a dyer and had very bigge ſwelling legges.

He is but courſe to runne a courſe,
Whoſe ſhankes are bigger then his thye:
Yet is his lucke a little worſe,
That often dyes before he dye.

Where ye ſee this word *courſe* and *dye*, vſed in diuers ſences, one giuing the *Rebounde* vpon th'other.

Ye haue a figure which as well by his Greeke and Latine originals, & alſo by alluſion to the maner of a mans gate or going may be called the *marching figure*, for after the firſt ſteppe all the reſt proceede by double the ſpace, and ſo in our ſpeach one word proceedes double to the firſt that was ſpoken, and goeth as it were by ſtrides or paces: it may aſwell be called the *clyming* figure, for *Clymax* is as much to ſay as a ladder, as in one of our Epitaphes ſhewing how a very meane man by his wiſedome and good fortune came to great eſtate and dignitie. *Clymax.* or the Marching figure.

His vertue made him wiſe, his wiſedome brought him wealth,
His wealth wan many friends, his friends made much ſupply:
Of aides in weale and woe in ſickneſſe and in health,
Thus came he from a low, to ſit in ſeate ſo hye.

Or as *Ihean de Mehune* the French Poet.

Peace makes plentie, plentie makes pride,
Pride breeds quarrell, and quarrell brings warre:

Warre brings ſpoile, and ſpoile pouertie,
Pouertie pacience, and pacience peace:
So peace brings warre, and warre brings peace.

Antimetavole or the Counterchãge. Ye haue a figure which takes a couple of words to play with in a verſe, and by making them to chaunge and ſhift one into others place they do very prettily exchange and ſhift the ſence, as thus.

We dwell not here to build vs boures,
And halles for pleaſure and good cheare:
But halles we build for vs and ours,
To dwell in them whileſt we are here.

Meaning that we dwell not here to build, but we build to dwel, as we liue not to eate, but eate to liue, or thus.

We wiſh not peace to maintaine cruell warre,
But vve make vvarre to maintaine vs in peace.

Or thus.

If Poeſie be, as ſome haue ſaid,
A ſpeaking picture to the eye:
Then is a picture not denaid,
To be a muet Poeſie.

Or as the Philoſopher *Muſonius vvrote.*

With pleaſure if vve vvorke vnhoneſtly and ill,
The pleaſure paſſeth, the bad it bideth ſtill:
Well if vve vvorke vvith trauaile and vvith paines,
The paine paſſeth and ſtill the good remaines.

A wittie fellow in Rome wrate vnder the Image of *Cæſar* the Dictator theſe two verſes in Latine, which becauſe they are ſpokē by this figure of *Counterchaunge* I haue turned into a couple of Engliſh verſes very well keeping the grace of the figure.

Brutus for caſting out of kings, was firſt of Conſuls paſt,
Cæſar for caſting Conſuls out, is of our kings the laſt.

Cato of any Senatour not onely the graueſt but alſo the prompteſt and wittieſt in any ciuill ſcoffe, miſliking greatly the engroſſing of offices in Rome that one man ſhould haue many at once, and a great number goe without that were as able men, ſaid thus by *Counterchaunge.*

It ſeemes your offices are very litle worth,
Or very few of you worthy of offices.

Againe: *In*

In trifles earneſt as any man can bee,
In earneſt matters no ſuch trifler as hee.

Yee haue another figure much like to the *Sarcaſmus*, or bitter taunt wee ſpake of before: and is when with proud and inſolent words, we do vpbraid a man, or ride him as we terme it: for which cauſe the Latines alſo call it *Inſultatio*, I chooſe to name him the *Reprocheſull* or *ſcorner*, as when Queene *Dido* ſaw, that for all her great loue and entertainements beſtowed vpon *Æneas*, he would needs depart, and follow the *Oracle* of his deſtinies, ſhe brake out in a great rage and ſaid very diſdainefully. *Inſultatio*, or the Diſdainefull.

Hye thee, and by the wild waues and the wind,
Seeke Italie and Realmes for thee to raigne,
If piteous Gods haue power amidſt the mayne,
On ragged rocks thy penaunce thou maiſt find.

Or as the poet *Iuuenall* reproched the couetous Merchant, who for lucres ſake paſſed on no perill either by land or ſea, thus:

Goe now and giue thy life vnto the winde,
Truſting vnto a piece of bruckle wood,
Foure inches from thy death or ſeauen good
The thickeſt planke for ſhipboord that we finde.

Ye haue another figure very pleaſant and fit for amplification, which to anſwer the Greeke terme, we may call the encounter, but following the Latine name by reaſon of his contentious nature, we may call him the Quarreller, for ſo be al ſuch perſons as delight in taking the contrary part of whatſoeuer ſhalbe ſpoken: when I was a ſcholler in Oxford they called euery ſuch one *Iohannes ad oppoſitum*. *Antitheton*, or the The renconter.

Good haue I doone you, much, harme did I neuer none,
Ready to ioy your gaines, your loſſes to bemone,
Why therefore ſhould you grutch ſo ſore at my welfare:
Who onely bred your bliſſe, and neuer cauſd your care.

Or as it is in theſe two verſes where one ſpeaking of *Cupids* bowe, deciphered thereby the nature of ſenſual loue, whoſe beginning is more pleaſant than the end, thus allegorically and by *antitheton*.

His bent is ſweete, his looſe is ſomewhat ſowre,
In ioy begunne, ends often wofull howre.

Maiſter *Diar* in this quarelling figure.

Nor loue hath now the force, on me which it ones had, (glad.
Your frownes can neither make me mourne, nor fauors make me

Iſocrates the Greek Oratour was a litle too full of this figure, & ſo was the Spaniard that wrote the life of *Marcus Aurelius*, & many of our moderne writers in vulgar, vſe it in exceſſe & incurre the vice of fond affectation: otherwiſe the figure is very cõmendable.

In this quarrelling figure we once plaid this merry Epigrame of an importune and ſhrewd wife, thus:

My neighbour hath a wife, not fit to make him thriue,
But good to kill a quicke man, or make a dead reuiue.
So ſhrewd ſhe is for God, ſo cunning and ſo wiſe,
To counter vvith her goodman, and all by contraries.
For vvhen he is merry, ſhe lurcheth and ſhe loures,
When he is ſad ſhe ſinges, or laughes it out by houres.
Bid her be ſtill her tongue to talke ſhall neuer ceaſe,
When ſh eſhould ſpeake and pleaſe, for ſpight ſhe holds her peace,
Bid ſpare and ſhe vvill ſpend, bid ſpend ſhe ſpares as faſt,
What firſt ye vvould haue done, be ſure it ſhalbe laſt.
Say go, ſhe comes, ſay come, ſhe goes, and leanes him all alone,
Her husband (as I thinke) calles her ouerthvvart Ione.

Erotema. or the Queſtioner. There is a kinde of figuratiue ſpeach when we aske many queſtions and looke for none anſwere, ſpeaking indeed by interrogation, which we might as well ſay by affirmation. This figure I call the *Queſtioner* or inquiſitiue, as whan *Medea* excuſing her great crueltie vſed in the murder of her owne children which ſhe had by *Iaſon*, ſaid:

Was I able to make them I praie you tell,
And am I not able to marre them all aſvvell?

Or as another wrote very commendably.

Why ſtriue I vvith the ſtreame, or hoppe againſt the hill,
Or ſearch that neuer can be found, and looſe my labour ſtill?

Cato vnderſtãding that the Senate had appointed three citizens of Rome for embaſſadours to the king of *Bithinia*, whereof one had the Gowte, another the Meigrim, the third very little courage or diſcretion to be employd in any ſuch buſineſſe, ſaid by way of skoffe in this figure.

Muſt

Muſt not (trouveye) this meſſage be vvell ſped,
That hath neither heart, nor heeles, nor hed?

And as a great Princeſſe aunſwered her ſeruitour, who diſtruſting in her fauours toward him, praiſed his owne conſtancie in theſe verſes.

No fortune baſe or frayle can alter me:

To whome ſhe in this figure repeting his words:

No fortune baſe or frayle can alter thee.
And can ſo blind a vvitch ſo conquere mee?

The figure of exclamation, I call him [*the outcrie*] becauſe it vtters our minde by all ſuch words as do ſhew any extreme paſſion, whether it be by way of exclamation or crying out, admiration or wondering, imprecation or curſing, obteſtation or taking God and the world to witnes, or any ſuch like as declare an impotent affection, as *Chaucer* of the Lady *Creſſeida* by exclamation. *Ecphoniſis, or the Outcry.*

O ſoppe of ſorrow ſoonken into care,
O caytife Creſſeid, for now and euermare.

Or as *Gaſcoine* wrote very paſſionatly and well to purpoſe.

Ay me the dayes that I in dole conſume,
Alas the nights which vvutneſſe vvell mine vvoe:
O vvrongfull vvorld vvhich makeſt my fancie fume,
Fie fickle fortune, fie, fie thou art my foe:
Out and alas ſo frovvard is my chance,
No nights nor dayes, nor vvorldes can me auance.

Petrarche in a ſonet which Sir *Thomas Wiat* Engliſhed excellently well, ſaid in this figure by way of imprecation and obteſtation: thus,

Perdie I ſaid it not,
Nor neuer thought to doo:
Aſwell as I ye wot,
I haue no power thereto:
And if I did the lot
That firſt did me enchaine,
May neuer ſlake the knot
But ſtraite it to my paine.

" *And if I did each thing,*
That may do harme or woe:
Continually may wring,
My harte where ſo I goe.
" *Report may alwaies ring:*
Of ſhame on me for aye,
If in my hart did ſpring,
The wordes that you doo ſay.
" *And if I did each ſtarre,*
That is in heauen aboue.

And ſo forth, &c.

Brachiologa, or the Cutted comma

We vſe ſometimes to proceede all by ſingle words, without any cloſe or coupling, ſauing that a little pauſe or comma is geuen to euery word. This figure for pleaſure may be called in our vulgar the cutted comma, for that there cannot be a ſhorter diuiſion then at euery words end. The Greekes in their language call it ſhort language, as thus.

Enuy, malice, flattery, diſdaine,
Auarice, deceit, falſhed, filthy gaine.

If this looſe language be vſed, not in ſingle words, but in long clauſes, it is called *Aſindeton*, and in both caſes we vtter in that faſhion, when either we be earneſt, or would ſeeme to make haſt.

Pariſon, or the Figure of euen.

Ye haue another figure which we may call the figure of euen, becauſe it goeth by clauſes of egall quantitie, and not very long, but yet not ſo ſhort as the cutted comma: and they geue good grace to a dittie, but ſpecially to a proſe. In this figure we once wrote in a melancholike humor theſe verſes.

The good is geaſon, and ſhort is his abode,
The bad bides long, and eaſie to be found:
Our life is loathſome, our ſinnes a heauy lode,
Conſcience a curſt iudge, remorſe a priuie goade.
Diſeaſe, age and death ſtill in our eare they round,
That hence we muſt the ſickly and the ſound:
Treading the ſteps that our forefathers troad,
Rich, poore, holy, wiſe, all fleſh it goes to ground.

In a proſe there ſhould not be vſed at once of ſuch euen clauſes paſt three or foure at the moſt.

When

When ſo euer we multiply our ſpeech by many words or clauſes of one ſence, the Greekes call it *Sinonimia*, as who would ſay, like or conſenting names: the Latines hauing no fitte terme to giue him, called it by a name of euent, for (ſaid they) many words of one nature and ſence, one of them doth expound another. And therefore they called this figure the [*Interpreter*] I for my part had rather call him the figure of [*ſtore*] becauſe plenty of one manner of thing in our vulgar we call ſo. *Æneas* asking whether his Captaine *Orontes* were dead or aliue, vſed this ſtore of ſpeeches all to one purpoſe. *Sinonimia, or the Figure of ſtore.*

Is he aliue,
Is he as I left him queauing and quick,
And hath he not yet geuen vp the ghoſt,
Among the reſt of thoſe that I haue loſt?

Or if it be in ſingle words, then thus.

What is become of that beautifull face,
Thoſe louely lookes, that fauour amiable,
Thoſe ſweete features, and viſage full of grace,
That countenance which is alonly able
To kill and cure?

Ye ſee that all theſe words face, lookes, fauour, features, viſage, countenance, are in ſence but all one. Which ſtore, neuertheleſſe, doeth much beautifie and inlarge the matter. So ſaid another.

My faith, my hope, my truſt, my God and eke my guide,
Stretch forth thy hand to ſaue the ſoule, what ere the body bide.

Here faith, hope and truſt be words of one effect, allowed to vs by this figure of ſtore.

Otherwhiles we ſpeake and be ſorry for it, as if we had not wel ſpoken, ſo that we ſeeme to call in our word againe, and to put in another fitter for the purpoſe: for which reſpects the Greekes called this manner of ſpeech the figure of repentance: then for that vpon repentance commonly followes amendment, the Latins called it the figure of correction, in that the ſpeaker ſeemeth to reforme that which was ſaid amiſſe. I following the Greeke originall, chooſe to call him the penitent, or repentant: and ſinging in honor of the mayden Queen, meaning to praiſe her for her greatneſſe of courage ouerſhooting my ſelfe, called it firſt by the name *Metanoia, or the Penitent.*

of pride: then fearing leaſt fault might be found with that terme, by & by turned this word pride to praiſe: reſembling her Maieſty to the Lion, being her owne noble armory, which by aſlie conſtruction purporteth magnanimitie. Thus in the latter end of a Parthemiade.

O peereles you, or els no one aliue,
" *Your pride ſernes you to feaze them all alone:*
" *Not pride madame, but praiſe of the lion,*
To conquer all and be conquerd by none.

And in another Parthemiade thus inſinuating her Maieſties great conſtancy in refuſall of all marriages offred her, thus:

" *Her heart is hid none may it ſee,*
" *Marble or flinte folke vveene it be.*

Which may imploy rigour and cruelty, than correcteth it thus.

Not flinte I trovve I am a lier,
But Siderite that feeles no fire.

By which is intended, that it proceeded of a cold and chaſt complexion not eaſily allured to loue.

Antenagoge. or the Recompencer. We haue another manner of ſpeech much like to the *repentant*, but doth not as the ſame recant or vnſay a word that hath bene ſaid before, putting another fitter in his place, but hauing ſpoken any thing to depraue the matter or partie, he denieth it not, but as it were helpeth it againe by another more fauourable ſpeach: and ſo ſeemeth to make amends, for which cauſe it is called by the originall name in both languages, the *Recompencer*, as he that was merily asked the queſtion, whether his wife were not a ſhrewe as well as others of his neighbours wiues, anſwered in this figure as pleaſantly, for he could not well denie it.

I muſt needs ſay, that my wife is a ſhrevve,
But ſuch a huſvvife as I knovv but a fevve.

Another in his firſt prepoſition giuing a very faint cõmendation to the Courtiers life, weaning to make him amends, made it worſer by a ſecond propoſition, thus:

The Courtiers life full delicate it is,
But vvhere no vviſe man vvill euer ſet his bliſ.

And an other ſpeaking to the incoragement of youth in ſtudie and to be come excellent in letters and armes, ſaid thus:

Many

Many are the paines and perils to be paſt,
But great is the gaine and glory at the laſt.

Our poet in his ſhort ditties, but ſpecially playing the Epigrammatiſt will vſe to conclude and ſhut vp his Epigram with a verſe or two, ſpoken in ſuch ſort, as it may ſeeme a manner of allowance to all the premiſſes, and that with a ioyfull approbation, which the Latines call *Acclamatio*, we therefore call this figure the *ſurcloze* or *conſenting cloſe*, as *Virgill* when he had largely ſpoken of of Prince *Eneas* his ſucceſſe and fortunes concluded with this cloſe. *Epithonema. or the Surcloſe.*

Tantæ molis erat Romanam condere gentem.

In Engliſh thus:

So huge a peece of worke it was and ſo hie,
To reare the houſe of Romane progenie.

Sir *Philip Sidney* very pretily cloſed vp a dittie in this ſort.

What medcine then, can ſuch diſeaſe remoue,
Where loue breedes hate, and hate engenders loue.

And we in a *Partheniade* written of her Maieſtie, declaring to what perils vertue is generally ſubiect, and applying that fortune to her ſelfe, cloſed it vp with this *Epiphonema*.

Than if there bee,
Any ſo cancard hart to grutch,
At your glories: my Queene: in vaine,
Repining at your fatall reigne:
It is for that they feele too much,
Of your bountee.

As who would ſay her owne ouermuch lenitie and goodneſſe, made her ill willers the more bold and preſumptuous.

Lucretius Carus the philoſopher and poet inueighing ſore againſt the abuſes of the ſuperſtitious religion of the Gentils, and recompting the wicked fact of king *Agamemnon* in ſacrificing his only daughter *Iphigenia*, being a yoong damſell of excellent bewtie, to th'intent to pleaſe the wrathfull gods, hinderers of his nauigation, after he had ſaid all, cloſed it vp in this one verſe, ſpoken in *Epiphonema*.

Tantum relligio potuit ſuadere malorum.

In Engliſh thus:

Lo what an outrage, could cauſe to be done,
The peeuiſh ſcruple of blinde religion.

Auxeſis, or the Auancer.

It happens many times that to vrge and enforce the matter we ſpeake of, we go ſtill mounting by degrees and encreaſing our ſpeech with wordes or with ſentences of more waight one then another, & is a figure of great both efficacie & ornament, as he that declaring the great calamitie of an infortunate prince, ſaid thus:

He loſt beſides his children and his vvife,
His realme, gonovvne, liege, libertie and life.

By which it appeareth that to any noble Prince the loſſe of his eſtate ought not to be ſo greeuous, as of his honour, nor any of them both like to the lacke of his libertie, but that life is the deareſt detriment of any other. We call this figure by the Greeke originall the *Auancer* or figure of encreaſe becauſe euery word that is ſpoken is one of more weight then another.

And as we lamented the crueltie of an inexorable and vnfaithfull miſtreſſe.

If by the lavves of loue it be a falt,
The faithfull friend, in abſence to forget:
But if it be (once do thy heart but halt,)
A ſecret ſinne: vvhat forfet is ſo great:
As by deſpite in view of euery eye,
The ſolemne vovves oft ſvvorne vvith teares ſo ſalt,
And holy Leagues faſt ſeald vvith hand and hart:
For to repeale and breake ſo vvilfully?
But novv (alas) vvithout all iuſt deſart,
My lot is for my troth and much good vvill,
To reape diſdaine, hatred and rude refuſe,
Or if ye vvould vvorke me ſome greater ill:
And of myne earned ioyes to feele no part,
What els is this (ô cruell) but to vſe,
Thy murdring knife the guiltleſſe bloud to ſpill.

Where ye ſee how ſhe is charged firſt with a fault, then with a a ſecret ſinne, afterward with a foule forfet, laſt of all with a moſt cruell & bloudy deede. And thus againe in a certaine louers complaint made to the like effect.

They ſay it is a ruth to ſee thy louer neede,

But

But you can ſee me vveepe, but you can ſee me bleede:
And neuer ſhrinke nor ſhame, ne ſhed no teare at all,
You make my wounds your ſelfe, and fill them vp with gall:
Yea you can ſee me ſound, and faint for want of breath,
And gaſpe and grone for life, and ſtruggle ſtill with death,
What can you now do more, ſweare by your maydenhead,
Then for to flea me quicke, or ſtrip me being dead.

In theſe verſes you ſee how one crueltie ſurmounts another by degrees till it come to very ſlaughter and beyond, for it is thought a deſpite done to a dead carkas to be an euidence of greater crueltie then to haue killed him.

Meioſis. or the Diſabler.

After the Auancer followeth the abbaſer working by wordes and ſentences of extenuation or diminution. Whereupon we call him the *Diſabler* or figure of *Extenuation*: and this extenuation is vſed to diuers purpoſes, ſometimes for modeſties ſake, and to auoide the opinion of arrogancie, ſpeaking of our ſelues or of ours, as he that diſabled himſelfe to his miſtreſſe, thus.

Not all the skill I haue to ſpeake or do,
Which litle is God wot (ſet loue apart:)
Liueload nor life, and put them both thereto,
Can counterpeiſe the due of your deſart.

It may be alſo done for deſpite to bring our aduerſaries in contempt, as he that ſayd by one (commended for a very braue ſouldier) diſabling him ſcornefully, thus.

A tollie man (forſooth) and fit for the warre,
Good at hand grippes, better to fight a farre:
Whom bright weapon in ſhevv as it is ſaid,
Yea his ovvne ſhade, hath often made afraide.

The ſubtilitie of the ſcoffe lieth in theſe Latin wordes [*eminus & cominus pugnare.*] Alſo we vſe this kind of Extenuation when we take in hand to comfort or cheare any perillous enterpriſe, making a great matter ſeeme ſmall, and of litle difficultie, & is much vſed by captaines in the warre, when they (to giue courage to their ſouldiers) will ſeeme to diſable the perſons of their enemies, and abaſe their forces, and make light of euery thing that might be a diſcouragement to the attempt, as *Hanniball* did in his Oration to his ſouldiers, when they ſhould come to paſſe the Alpes to en-

ter Italie, and for ſharpneſſe of the weather, and ſteepneſſe of the mountaines their hearts began to faile them.

We vſe it againe to excuſe a fault, & to make an offence ſeeme leſſe then it is, by giuing a terme more fauorable and of leſſe vehemencie then the troth requires, as to ſay of a great robbery, that it was but a pilfry matter: of an arrant ruffian that he is a tall fellow of his hands: of a prodigall foole, that he is a kind hearted man: of a notorious vnthrift, a luſtie youth, and ſuch like phraſes of extenuation, which fall more aptly to the office of the figure *Curry fauell* before remembred.

And we vſe the like termes by way of pleaſant familiaritie, and as it were for a Courtly maner of ſpeach with our egalls or inferiours, as to call a young Gentlewoman *Mall* for *Mary*, *Nell* for *Elner*: *Iack* for *Iohn*, *Robin* for *Robert*: or any other like affected termes ſpoken of pleaſure, as in our triumphals calling familiarly vpon our *Muſe*, I called her *Moppe*.

But vvill you vveet,
My litle muſe, my prettie moppe:
If vve ſhall algates change our ſtoppe,
Choſe me a ſvveet.

Vnderſtanding by this word [*Moppe*] a litle prety Lady, or tender young thing. For ſo we call litle fiſhes, that be not come to their full growth [*moppes,*] as whiting moppes, gurnard moppes.

Alſo ſuch termes are vſed to be giuen in deriſion and for a kind of contempt, as when we ſay Lording for Lord, & as the Spaniard that calleth an Earle of ſmall reuenue *Contadilo*: the Italian calleth the poore man, by contempt *poueracchio*, or *pouerino*, the little beaſt *animalculo* or *animaluchio*, and ſuch like *diminutiues* apperteining to this figure, the [*Diſabler*] more ordinary in other languages than in our vulgar.

Epanodis, or the figure of Retire.

This figure of retire holds part with the propounder of which we ſpake before (*prolepſis*) becauſe of the reſumption of a former propoſition vttered in generalitie to explane the ſame better by a particular diuiſion. But their difference is, in that the propounder reſumes but the matter only. This [*retire*] reſumes both the matter and the termes, and is therefore accompted one of the figures of repetition, and in that reſpect may be called by his originall Greek

Greeke name the [*Reſounde*] or the [*retire*] for this word [*ἠχὼ*] ſerues both ſences reſound and retire. The vſe of this figure, is ſeen in this dittie following,

Loue hope and death, do ſturre in me much ſtriſe,
As neuer man but I lead ſuch a life:
For burning loue doth vvound my heart to death:
And vvhen death comes at call of vvvard grief,
Cold lingring hope doth feede my faint my breath:
Againſt my vvill, and yeelds my vvound relief,
So that I liue, but yet my life is ſuch:
As neuer death could greeue me halfe ſo much.

Then haue ye a maner of ſpeach, not ſo figuratiue as fit for argumentation, and worketh not vnlike the *dilemma* of the Logicians, becauſe he propones two or moe matters entierly, and doth as it were ſet downe the whole tale or rekoning of an argument and then cleare euery part by it ſelfe, as thus. *Dialiſis, or the Diſmembrer.*

It can not be but vngardſhip or neede,
Made him attempt this foule and vvicked deede:
Nigardſhip not, for alvvayes he vvas free,
Nor neede, for vvho doth not his richeſſe ſee?

Or as one that entreated for a faire young maide who was taken by the watch in London and carried to Bridewell to be puniſhed.

Novv gentill Sirs let this young maide alone,
For either ſhe hath grace of els ſhe hath none:
If ſhe haue grace, ſhe may in time repent,
If ſhe haue none vvhat bootes her punuſhment.

Or as another pleaded his deſerts with his miſtreſſe.

Were it for grace, or els in hope of gaine,
To ſay of my deſerts, it is but vaine:
For vvell in minde, in caſe ye do them beare,
To tell them oft, it ſhould but irke your eare:
Be they forgot: as likely ſhould I faile,
To vvinne vvith vvordes, vvhere deedes can not preuaile.

Then haue ye a figure very meete for Orators or eloquent perſwaders ſuch as our maker or Poet muſt in ſome caſes ſhew him ſelfe to be, and is when we may conueniently vtter a matter in one *Meriſmus. or the Diſtributer.*

entier ſpeach or propoſition and will rather do it peecemeale and by diſtributiō of euery part for amplification ſake, as for exāple he that might ſay, a houſe was outragiouſly plucked downe: will not be ſatisfied ſo to ſay, but rather will ſpeake it in this ſort: they firſt vndermined the groundſills, they beate downe the walles, they vnfloored the loftes, they vntiled it and pulled downe the roofe. For ſo in deede is a houſe pulled downe by circūſtances, which this figure of diſtribution doth ſet forth euery one apart, and therefore I name him the *diſtributor* according to his originall, as wrate the *Tuſcane* Poet in a Sonet which Sir *Thomas Wyat* tranſlated with very good grace, thus.

Set me vvhereas the ſunne doth parch the greene,
Or vvhere his beames do not diſſolue the yce:
In temperate heate vvhere he is felt and ſeene,
In preſence preſt of people mad or vviſe:
Set me in hye or yet in low degree,
In longeſt night or in the ſhorteſt day:
In cleareſt skie, or where clouds thickeſt bee,
In luſtie youth or when my heares are gray:
Set me in heauen, in earth or els in hell,
In hill or dale or in the foming flood:
Thrall or at large, aliue where ſo I dwell,
Sicke or in health, in euill fame or good:
Hers will I be, and onely with this thought,
Content my ſelfe, although my chaunce be naught.

All which might haue bene ſaid in theſe two verſes.

Set me whereſoeuer ye vvill,
I am and vvilbe yours ſtill.

The zealous Poet writing in prayſe of the maiden Queene would not ſeeme to wrap vp all her moſt excellent parts in a few words them entierly comprehending, but did it by a diſtributor or *meriſmus* in the negatiue for the better grace, thus.

Not your bewtie, moſt gracious ſoueraine,
Nor maidenly lookes, mainteind vvith mateſtie:
Your ſtately port, vvhich doth not match but ſtaine,
For your preſence, your pallace and your traine,
All Princes Courts, mine eye could euer ſee:

Not

Not your quicke vvits, your ſober gouernaunce:
Your cleare forſight, your faithfull memorie,
So ſweete features, in ſo ſtaid countenaunce:
Nor languages, with plentuous vtterance,
So able to diſcourſe, and entertaine:
Not noble race, farre beyond Cæſars raigne,
Runne in right line, and bloud of nointed kings:
Not large empire, armies, treaſurs, domaine,
Luſtie liueries, of fortunes dearſt darlings:
Not all the skilles, fit for a Princely dame,
Your learned Muſe, vvith vſe and ſtudie brings.
Not true honour, ne that immortall fame
Of mayden raigne, your only owne renowne
And no Queenes els, yet ſuch as yeeldes your name
Greater glory than doeth your treble crowne.

And then concludes thus.

Not any one of all theſe honord parts
Your Princely happes, and habites that do moue,
And as it were, enſorcell all the hearts
Of Chriſten kings to quarrell for your loue,
But to poſſeſſe, at once and all the good
Arte and engine, and euery ſtarre aboue
Fortune or kinde, could farce in fleſh and bloud,
Was force inough to make ſo many ſtriue
For your perſon, which in our world ſtoode
By all conſents the minionſt mayde to wiue.

Where ye ſee that all the parts of her commendation which were partitularly remembred in twenty verſes before, are wrapt vp in the two verſes of this laſt part, videl.

Not any one of all your honord parts,
Thoſe Princely haps and habites, &c.

This figure ſerues for amplification, and alſo for ornament, and to enforce perſwaſion mightely. Sir *Geffrey Chaucer*, father of our Engliſh Poets, hath theſe verſes following in the diſtributor.

When faith failes in Prieſtes ſawes,
And Lords beſtes are holden for lawes,
And robberie is tane for purchaſe,

And lechery for ſolace
Then ſhall the Realme of Albion
Be brought to great confuſion.

Where he might haue ſaid as much in theſe words: when vice abounds, and vertue decayeth in Albion, then &c. And as another ſaid,

When Prince for his people is wakefull and wiſe,
Peeres ayding with armes, Counſellors with aduiſe,
Magiſtrate ſincerely vſing his charge,
People preſt to obey, nor let to runne at large,
Prelate of holy life, and with deuotion
Preferring pietie before promotion,
Prieſt ſtill preaching, and praying for our heale:
Then bleſſed is the ſtate of a common-weale.

All which might haue bene ſaid in theſe few words, when euery man in charge and authoritie doeth his duety, & executeth his function well, then is the common-wealth happy.

Epimone, or the Loueburden.

The Greeke Poets who made muſicall ditties to be ſong to the lute or harpe, did vſe to linke their ſtaues together with one verſe running throughout the whole ſong by equall diſtance, and was, for the moſt part, the firſt verſe of the ſtaffe, which kept ſo good ſence and conformitie with the whole, as his often repetition did geue it greater grace. They called ſuch linking verſe *Epimone*, the Latines *verſus intercalaris*, and we may terme him the Loue-burden, following the originall, or if it pleaſe you, the long repeate: in one reſpect becauſe that one verſe alone beareth the whole burden of the ſong according to the originall: in another reſpect, for that it comes by large diſtances to be often repeated, as in this ditty made by the noble knight Sir *Philip Sidney*,

My true loue hath my heart and I haue his,
By iuſt exchange one for another geuen:
I holde his deare, and mine he cannot miſſe,
There neuer was a better bargaine driuen.
My true loue hath my heart and I haue his.
My heart in me keepes him and me in one,
My heart in him his thoughts and ſences guides:
He loues my heart, for once it was his owne,

I cheriſh

I cheriſh his becauſe in me it bides.
My true loue hath my heart, and I haue his.

Many times our Poet is caried by ſome occaſion to report of a thing that is maruelous, and then he will ſeeme not to ſpeake it ſimply but with ſome ſigne of admiration, as in our enterlude called the *Woer*. *Paradoxon*, or the Wondrer.

I woonder much to ſee ſo many husbands thriue,
That haue but little wit, before they come to wiue:
For one would eaſily weene who ſo hath little wit,
His wife to teach it him, vvere a thing much vnfit.

Or as *Cato* the Romane Senatour ſaid one day merily to his companion that walked with him, pointing his finger to a yong vnthrift in the ſtreete who lately before had ſold his patrimonie, of a goodly quãtitie of ſalt marſhes, lying neere vnto *Capua* ſhore.

Now is it not, a wonder to behold,
Yonder gallant skarce twenty winter old,
By might (marke ye) able to doo more?
Than the mayne ſea that batters on his ſhore?
For what the waues could neuer waſh away,
This proper youth hath waſted in a day.

Not much vnlike the *vvoondrer* haue ye another figure called the *doubtfull*, becauſe oftentimes we will ſeeme to caſt perils, and make doubt of things when by a plaine manner of ſpeech wee might affirme or deny him, as thus of a cruell mother who murdred her owne child. *Aporia*, or the Doubtfull.

Whether the cruell mother were more to blame,
Or the ſhrevvd childe come of ſo curſt a dame:
Or vvhether ſome ſmatch of the fathers blood,
Whoſe kinne vvere neuer kinde, nor neuer good.
Mooued her thereto, &c.

This manner of ſpeech is vſed when we will not ſeeme, either for manner ſake or to auoid tediouſneſſe, to trouble the iudge or hearer with all that we could ſay, but hauing ſaid inough already, we referre the reſt to their conſideration, as he that ſaid thus: *Epitropis*, or the Figure of Reference.

Me thinkes that I haue ſaid, vvhat may vvell ſuffiſe,
Referring all the reſt, to your better aduiſe.

The fine and ſubtill perſwader when his intent is to ſting his

aduerſary, or els to declare his mind in broad and liberal ſpeeches, which might breede offence or ſcandall, he will ſeeme to beſpeake pardon before hand, whereby his licentiouſnes may be the better borne withall, as he that ſaid:

Parisia, or the Licentious.

If my ſpeech hap t'offend you any vvay,
Thinke it their fault, that force me ſo to ſay.

Not much vnlike to the figure of *reference*, is there another with ſome little diuerſitie which we call the *impartener*, becauſe many times in pleading and perſwading, we thinke it a very good pollicie to acquaint our iudge or hearer or very aduerſarie with ſome part of our Counſell and aduice, and to aske their opinion, as who would ſay they could not otherwiſe thinke of the matter then we do. As he that had tolde a long tale before certaine noble women, of a matter ſomewhat in honour touching the Sex.

Anachinoſis, or the Impartener.

Tell me faire Ladies, if the caſe were your owne,
So foule a fault would you haue it be knowen?

Maiſter *Gorge* in this figure, ſaid very ſweetly.

All you who read theſe lines and skanne of my deſart,
Iudge whether was more good, my hap or els my hart.

The good Orator vſeth a manner of ſpeach in his perſwaſion and is when all that ſhould ſeeme to make againſt him being ſpoken by th'otherſide, he will firſt admit it, and in th'end auoid all for his better aduantage, and this figure is much vſed by our Engliſh pleaders in the Starchamber and Chancery, which they call to confeſſe and auoid, if it be in caſe of crime or iniury, and is a very good way. For when the matter is ſo plaine that it cannot be denied or trauerſed, it is good that it be iuſtified by confeſſall and auoidance. I call it the figure of *admittance*. As we once wrate to the reproofe of a Ladies faire but crueltie.

Paramologia, or the figure of Admittance.

I know your witte, I know your pleaſant tongue,
Your ſome ſweete ſmiles, your ſome, but lowely lowrs:
A beautie to enamour olde and yong.
Thoſe chaſt deſires, that noble minde of yours,
And that chiefe part whence all your honor ſprings,
A grace to entertaine the greateſt kings.
All this I know: but ſinne it is to ſee,
So faire partes ſpilt by too much crueltie.

In

In many caſes we are driuen for better perſwaſion to tell the cauſe that mooues vs to ſay thus or thus: or els when we would fortifie our allegations by rendring reaſons to euery one, this aſſignation of cauſe the Greekes called *Etiologia*, which if we might without ſcorne of a new inuented terme call [*Tellcauſe*] it were right according to the Greeke originall: & I pray you why ſhould we not? and with as good authoritie as the Greekes? Sir *Thomas Smith*, her Maieſties principall Secretary, and a man of great learning and grauitie, ſeeking to geue an Engliſh word to this Greeke word ἀγαμῶ called it Spitewed, or wedſpite. Maſter Secretary *Wilſon* geuing an Engliſh name to his arte of Logicke, called it *Witcraft*, me thinke I may be bolde with like liberty to call the figure *Etiologia* [*Tellcauſe*.] And this manner of ſpeech is alwayes contemned, with theſe words, for, becauſe, and ſuch other confirmatiues. The Latines hauing no fitte name to geue it in one ſingle word, gaue it no name at all, but by circumlocution. We alſo call him the reaſon-rendrer, and leaue the right Engliſh word [*Tel cauſe*] much better anſwering the Greeke originall. *Ariſtotle* was moſt excellent in vſe of this figure, for he neuer propones any allegation, or makes any ſurmiſe, but he yeelds a reaſon or cauſe to fortifie and proue it, which geues it great credit. For example ye may take theſe verſes, firſt pointing, than confirming by ſimilitudes.

Etiologia, or the Reaſon rend. or the Tell cauſe.

When fortune ſhall haue ſpit out all her gall,
I truſt good luck ſhall be to me allowde,
For I haue ſeene a ſhippe in hauen fall,
After the ſtorme had broke both maſte and ſhrowde.

And this.

Good is the thing that mooues vs to deſire,
That is to ioy the beauty we behold:
Els were we louers as in an endleſſe fire,
Alwaies burning and euer chill a colde.

And in theſe verſes.

Accuſed though I be without deſart,
Sith none can proue beleeue it not for true:
For neuer yet ſince firſt ye had my hart,
Entended I to falſe or be vntrue.

And in this Diſticque.

And for her beauties praiſe, no wight that with her warres:
For where ſhe comes ſhe ſhewes her ſelfe like ſun among the ſtars.

And in this other dittie of ours where the louer complaines of his Ladies crueltie, rendring for euery ſurmiſe a reaſon, and by telling the cauſe, ſeeketh (as it were) to get credit, thus.

Cruel you be who can ſay nay,
Since ye delight in others wo:
Unwiſe am I, ye may well ſay,
For that I haue, honourd you ſo.
But blameleſſe I, who could not chuſe,
To be enchaunted by your eye:
But ye to blame, thus to refuſe
My ſeruice, and to let me die.

Dichologia, or the Figure of excuſe.

Sometimes our error is ſo manifeſt, or we be ſo hardly preſt with our aduerſaries, as we cannot deny the fault layd vnto our charge: in which caſe it is good pollicie to excuſe it by ſome allowable pretext, as did one whom his miſtreſſe burdened with ſome vnkinde ſpeeches which he had paſt of her, thus.

I ſaid it: but by lapſe of lyng tongue,
When furie and iuſt griefe my heart oppreſt:
I ſayd it: as ye ſee, both fraile and young,
When your rigor had ranckled in my breſt.
The cruell wound that ſmarted me ſo ſore,
Pardon therefore (ſweete ſorrow) or at leaſt
Beare with mine youth that neuer fell before,
Leaſt your offence encreaſe my griefe the more.

And againe in theſe,

I ſpake amyſſe I cannot it deny
But cauſed by your great diſcourteſie:
And if I ſaid that which I now repent,
And ſaid it not, but by miſgouernment
Of youthfull yeres, your ſelfe that are ſo yong
Pardon for once this error of my tongue,
And thinke amends can neuer come to late:
Loue may be curſt, but loue can neuer hate.

Speaking before of the figure [*Synecdoche*] wee called him

[*Quick*

[*Quicke conceit*] becauſe he inured in a ſingle word onely by way of intendment or large meaning, but ſuch as was ſpeedily diſcouered by euery quicke wit, as by the halfe to vnderſtand the whole, and many other waies appearing by the examples. But by this figure [*Noema*] the obſcurity of the ſence lieth not in a ſingle word, but in an entier ſpeech, whereof we do not ſo eaſily conceiue the meaning, but as it were by coniecture, becauſe it is wittie and ſubtile or darke, which makes me therefore call him in our vulgar the [*Cloſe conceit*] as he that ſaid by himſelfe and his wife, I thanke God in fortie winters that we haue liued together, neuer any of our neighbours ſet vs at one, meaning that they neuer fell out in all that ſpace, which had bene the directer ſpeech and more apert, and yet by intendment amounts all to one, being neuertheleſſe diſſemblable and in effect contrary. *Pawlet* Lord Treaſorer of England, and firſt Marques of Wincheſter, with the like ſubtill ſpeech gaue a quippe to Sir *William Gryfford*, who had married the Marques ſiſter, and all her life time could neuer loue her nor like of her company, but when ſhe was dead made the greateſt moane for her in the world, and with teares and much lamentation vttered his griefe to the L. Treaſorer, ô good brother quoth the Marques, I am right ſory to ſee you now loue my ſiſter ſo well, meaning that he ſhewed his loue too late, and ſhould haue done it while ſhe was a liue.

Noema, or the Figure of cloſe cõceit.

A great counſellour ſomewhat forgetting his modeſtie, vſed theſe words: Gods lady I reckon my ſelfe as good a man as he you talke of, and yet I am not able to do ſo. Yea ſir quoth the party, your L. is too good to be a man, I would ye were a Saint, meaning he would he were dead, for none are ſhrined for Saints before they be dead.

The Logician vſeth a definition to expreſſe the truth or nature of euery thing by his true kinde and difference, as to ſay wiſedome is a prudent and wittie foreſight and conſideration of humane or worldly actions with their euentes. This definition is Logicall. The Oratour vſeth another maner of definition, thus: Is this wiſedome? no it is a certaine ſubtill knauiſh craftie wit, it is no induſtrie as ye call it, but a certaine buſie brainſickneſſe, for induſtrie is a liuely and vnweried ſearch and occupation in honeſt

Oriſmus, or the Definer of differenee.

things, egerneſſe is an appetite in baſe and ſmall matters.

It ſerueth many times to great purpoſe to preuent our aduerſaries arguments, and take vpon vs to know before what our iudge or aduerſary or hearer thinketh, and that we will ſeeme to vtter it before it be ſpoken or alleaged by them, in reſpect of which boldneſſe to enter ſo deepely into another mans conceit or conſcience, and to be ſo priuie of another mans mynde, gaue cauſe that this figure was called the [*preſumptuous*] I will alſo call him the figure of *preſuppoſall* or the *preuenter*, for by reaſon we ſuppoſe before what may be ſaid or perchaunce would be ſaid by our aduerſary or any other, we do preuent them of their aduantage, and do catch the ball (as they are wont to ſay) before it come to the ground.

Procatalepſis, or the preſumptuous, otherwiſe the figure of Preſuppoſall.

It is alſo very many times vſed for a good pollicie in pleading or perſwaſion to make wiſe as if we ſet but light of the matter, and that therefore we do paſſe it ouer ſlightly when in deede we do then intend moſt effectually and deſpightfully if it be inuectiue to remember it: it is alſo when we will not ſeeme to know a thing, and yet we know it well inough, and may be likened to the maner of women, who as the cõmon ſaying is, will ſay nay and take it.

Paralepſis, or the Paſſager.

I hold my peace and will not ſay for ſhame,
The much vntruth of that vncuill dame:
For if I ſhould her coullours kindly blaze,
It would ſo make the chaſt eares amaze. &c.

It is ſaid by maner of a prouerbiall ſpeach that he who findes himſelfe well ſhould not wagge, euen ſo the perſwader finding a ſubſtantiall point in his matter to ſerue his purpoſe, ſhould dwell vpon that point longer then vpon any other leſſe aſſured, and vſe all endeuour to maintaine that one, & as it were to make his chief aboad thereupon, for which cauſe I name him the figure of aboad, according to the Latine name: Some take it not but for a courſe of argument & therefore hardly may one giue any examples therof.

Commoratio, or the figure of abode

Now as arte and good pollicy in perſwaſion bids vs to abide & not to ſtirre from the point of our moſt aduantage, but the ſame to enforce and tarry vpon with all poſſible argument, ſo doth diſcretion will vs ſometimes to flit from one matter to another, as a thing meete to be forſaken, and another entred vpon, I call him therefore the *flitting* figure, or figure of *remoue*, like as the other

Metaſtaſis, or the flitting figure. or the Remoue.

before

before was called the figure of *aboade*.

Euen ſo againe, as it is wiſdome for a perſwader to tarrie and make his aboad as long as he may conueniently without tediouſnes to the hearer, vpon his chiefe proofes or points of the cauſe tending to his aduantage, and likewiſe to depart againe when time ſerues, and goe to a new matter ſeruing the purpoſe aſwell. So is it requiſite many times for him to talke farre from the principall matter, and as it were to range aſide, to th'intent by ſuch extraordinary meane to induce or inferre other matter, aſwell or better ſeruing the principal purpoſe, and neuertheles in ſeaſon to returne home where he firſt ſtrayed out. This maner of ſpeech is termed the figure of digreſſion by the Latines, following the Greeke originall, we alſo call him the *ſtraggler* by alluſiõ to the ſouldier that marches out of his array, or by thoſe that keepe no order in their marche, as the battailes well ranged do: of this figure there need be geuen no example. *Parecnaſis*, or the Stragler.

Occaſion offers many times that our maker as an oratour, or perſwader, or pleader ſhould go roundly to worke, and by a quick and ſwift argument diſpatch his perſwaſion, & as they are woont to ſay not to ſtand all day trifling to no purpoſe, but to rid it out of the way quickly. This is done by a manner of ſpeech, both figuratiue and argumentatiue, when we do briefly ſet downe all our beſt reaſons ſeruing the purpoſe, and reiect all of them ſauing one, which we accept to ſatisfie the cauſe: as he that in a litigious caſe for land would prooue it not the aduerſaries, but his clients. *Expeditio*, or the ſpeedie diſpatcher.

No man can ſay its his by heritage,
Nor by Legacie, or Teſtatours deuice:
Nor that it came by purchaſe or engage,
Nor from his Prince for any good ſeruice.
Then needs muſt it be his by very vvrong,
Which he hath offred this poore plaintife ſo long.

Though we might call this figure very well and properly the [*Paragon*] yet dare I not ſo to doe for feare of the Courtiers enuy, who will haue no man vſe that terme but after a courtly manner, that is, in prayſing of horſes, haukes, hounds, pearles, diamonds, rubies, emerodes, and other precious ſtones: ſpecially of faire women whoſe excellencie is diſcouered by paragonizing or ſetting one to

another, which moued the zealous Poet, ſpeaking of the mayden Queene, to call her the paragon of Queenes. This conſidered, I will let our figure enioy his beſt beknowen name, and call him ſtil in all ordinarie caſes the figure of compariſon: as when a man wil ſeeme to make things appeare good or bad, or better or worſe, or more or leſſe excellent, either vpon ſpite or for pleaſure, or any other good affectiō, then he ſets the leſſe by the greater, or the greater to the leſſe, the equall to his equall, and by ſuch confronting of them together, driues out the true ods that is betwixt them, and makes it better appeare, as when we ſang of our Soueraigne Lady thus, in the twentieth Partheniade.

As falcon fares to buſſards flight,
As egles eyes to owlates ſight,
As fierce ſaker to coward kite,
As brighteſt noone to darkeſt night:
As ſummer ſunne exceedeth farre,
The moone and euery other ſtarre:
So farre my Princeſſe praiſe doeth paſſe,
The famouſt Queene that euer was.

And in the eighteene Partheniade thus.

Set rich rubie to red eſmayle,
The rauens plume to peacocks tayle,
Lay me the larkes to lizards eyes,
The duskie cloude to azure skie,
Set ſhallow brookes to ſurging ſeas,
An orient pearle to a white peaſe:

&c. Concluding.

There ſhall no leſſe an ods be ſeene
In mine from euery other Queene.

Dialogiſmus, or the right reaſoner.

We are ſometimes occaſioned in our tale to report ſome ſpeech from another mans mouth, as what a king ſaid to his priuy counſell or ſubiect, a captaine to his ſouldier, a ſouldiar to his captaine, a man to a woman, and contrariwiſe: in which report we muſt alwaies geue to euery perſon his fit and naturall, & that which beſt becommeth him. For that ſpeech becommeth a king which doth not a carter, and a young man that doeth not an old: and ſo in euery ſort and degree. *Virgil* ſpeaking in the perſon of *Eneas*, *Turnus*

nus and many other great Princes,and ſometimes of meaner men, ye ſhall ſee what decencie euery of their ſpeeches holdeth with the qualitie, degree and yeares of the ſpeaker. To which examples I will for this time referre you.

So if by way of fiction we will ſeem to ſpeake in another mans perſon,as if king *Henry* the eight were aliue,and ſhould ſay of the towne of Bulleyn, what we by warre to the hazard of our perſon hardly obteined,our young ſonne without any peril at all,for litle mony deliuered vp againe.Or if we ſhould faine king *Edward* the thirde,vnderſtanding how his ſucceſſour Queene *Marie* had loſt the towne of Calays by negligence, ſhould ſay: That which the ſword wanne,the diſtaffe hath loſt. This manner of ſpeech is by the figure *Dialogiſmus*,or the right reaſoner.

Gnome, or the Director.

In waightie cauſes and for great purpoſes, wiſe perſwaders vſe graue & weighty ſpeaches,ſpecially in matter of aduiſe or counſel, for which purpoſe there is a maner of ſpeach to alleage textes or authorities of wittie ſentence,ſuch as ſmatch morall doctrine and teach wiſedome and good behauiour,by the Greeke originall we call him the *directour*, by the Latin he is called *ſententia:* we may call him the *ſage ſayer*,thus.

Sententia, or the Sage ſayer.

" *Nature bids vs as a louing mother,*
" *To loue our ſelues firſt and next to loue another.*

" *The Prince that couets all to know and ſee,*
" *Had neede full milde and patient to bee.*

" *Nothing ſtickes faſter by vs as appeares,*
" *Then that which we learne in our tender yeares.*

And that which our ſoueraigne Lady wrate in defiance of fortune.

Neuer thinke you fortune can beare the ſwaye,
Where vertues force, can cauſe her to obaye.

Heede muſt be taken that ſuch rules or ſentences be choiſly made and not often vſed leaſt exceſſe breed lothſomneſſe.

Sinathriſmus, or the Heaping figure

Arte and good politie moues vs many times to be earneſt in our ſpeach,and then we lay on ſuch load and ſo go to it by heapes as if we would winne the game by multitude of words & ſpeaches, not all of one but of diuers matter and ſence, for which cauſe the

Latines called it *Congeries* and we the *heaping figure*, as he that ſaid

To muſe in minde how faire, howv vviſe, howv good,
Howv braue, howv free, howv curteous and howv true,
My Lady is doth but inflame my blood.

Or thus.

I deeme, I dreame, I do, I taſt, I touch,
Nothing at all but ſmells of perfit bliſſe.

And thus by maiſter *Edvvard Diar*, vehement ſwift & paſſionatly.

But if my faith my hope, my loue my true intent,
My libertie, my ſeruice vowed, my time and all be ſpent,
In vaine, &c.

But if ſuch earneſt and haſtie heaping vp of ſpeaches be made by way of recapitulation, which commonly is in the end of euery long tale and Oration, becauſe the ſpeaker ſeemes to make a collection of all the former materiall points, to binde them as it were in a bundle and lay them forth to enforce the cauſe and renew the hearers memory, then ye may geue him more properly the name of the [*collectour*] or recapitulatour, and ſerueth to very great purpoſe as in an hympne written by vs to the Queenes Maieſtie entitled (*Minerua*) wherein ſpeaking of the mutabilitie of fortune in the caſe of all Princes generally, wee ſeemed to exempt her Maieſtie of all ſuch caſualtie, by reaſon ſhe was by her deſtinie and many diuine partes in her, ordained to a moſt long and conſtant proſperitie in this world, concluding with this recapitulation.

But thou art free, but were thou not in deede,
But were thou not, come of immortall ſeede:
Neuer yborne, and thy minde made to bliſſe,
Heauens mett all that euerlaſting is:
Were not thy vvit, and that thy vertues ſhall,
Be deemd diuine thy fauour face and all:
And that thy loze, ne name may neuer dye,
Nor thy ſtate turne, ſtayd by deſtinie:
Dread were leaſt once thy noble hart may feele,
Some rufull turne, of her vnſteady vvheele.

Apoſtrophe, or the turne tale. Many times when we haue runne a long race in our tale ſpoken to the hearers, we do ſodainly flye out & either ſpeake or exclaime

claime at ſome other perſon or thing, and therefore the Greekes call ſuch figure (as we do) the turnway or turnetale, & breedeth by ſuch exchaunge a certaine recreation to the hearers minds, as this vſed by a louer to his vnkind miſtreſſe.

And as for you (faire one) ſay now by proofe ye finde,
That rigour and ingratitude ſoone kill a gentle minde.

And as we in our triumphals, ſpeaking long to the Queenes Maieſtie, vpō the ſodaine we burſt out in an exclamation to *Phebus*, ſeeming to draw in a new matter, thus.

But O Phebus,
All gliſtering in thy gorgious gowne,
Wouldſt thou vvit ſafe to ſlide a dovvne:
And dvvell with vs,

But for a day,
I could tell thee cloſe in thine eare,
A tale that thou hadſt leuer heare
I dare vvell ſay:

Then ere thou vvert,
To kiſſe that vnkind runneavvay,
Who vvas transformed to boughs of bay:
For her curſt hert. &c.

And ſo returned againe to the firſt matter.

Hypotipoſis, or the counterfait repreſentation.

The matter and occaſion leadeth vs many times to deſcribe and ſet foorth many things, in ſuch ſort as it ſhould appeare they were truly before our eyes though they were not preſent, which to do it requireth cunning: for nothing can be kindly counterfait or repreſented in his abſence, but by great diſcretion in the doer. And if the things we couet to deſcribe be not naturall or not veritable, than yet the ſame axeth more cunning to do it, becauſe to faine a thing that neuer was nor is like to be, proceedeth of a greater wit and ſharper inuention than to deſcribe things that be true.

Proſopographia.

And theſe be things that a poet or maker is woont to deſcribe ſometimes as true or naturall, and ſometimes to faine as artificiall and not true. *viz.* The viſage, ſpeach and countenance of any perſon abſent or dead: and this kinde of repreſentation is called the Counterfait countenance; as *Homer* doth in his *Iliades*, diuerſe

perſonages: namely *Achilles* aud *Therſites*, according to the truth and not by fiction. And as our poet *Chaucer* doth in his Canterbury tales ſet forth the Sumner, Pardoner, Manciple, and the reſt of the pilgrims, moſt naturally and pleaſantly.

Proſopopeia. or the Counterfait in perſonation.

But if ye wil faine any perſon with ſuch features, qualities & cõditiõs, or if ye wil attribute any humane quality, as reaſon or ſpeech to dõbe creatures or other inſenſible things, & do ſtudy (as one may ſay) to giue thẽ a humane perſon, it is not *Proſopographia*, but *Proſopopeia*, becauſe it is by way of fictiõ, & no prettier examples can be giuen to you thereof, than in the Romant of the roſe tranſlated out of French by *Chaucer*, deſcribing the perſons of auarice, enuie, old age, and many others, whereby much moralitie is taught.

Cronographia. or the Counterfait time.

So if we deſcribe the time or ſeaſon of the yeare, as winter, ſummer, harueſt, day, midnight, noone, euening, or ſuch like: we call ſuch deſcription the counterfait time. *Cronographia* examples are euery where to be found.

Topographia. or the Counterfait place.

And if this deſcriptiõ be of any true place, citie, caſtell, hill, valley or ſea, & ſuch like: we call it the counterfait place *Topographia*, or if ye fayne places vntrue, as heauen, hell, paradiſe, the houſe of fame, the pallace of the ſunne, the denne of ſheepe, and ſuch like which ye ſhall ſee in Poetes: ſo did *Chaucer* very well deſcribe the country of *Saluces* in *Italie*, which ye may ſee, in his report of the Lady *Gryſyll*.

Pragmatographia. or the Counterfait action.

But if ſuch deſcription be made to repreſent the handling of any buſines with the circumſtances belonging therevnto as the manner of a battell, a feaſt, a marriage, a buriall or any other matter that lieth in feat and actiuitie: we call it then the counterfait action [*Pragmatographia.*]

In this figure the Lord *Nicholas Vaux* a noble gentleman, and much delighted in vulgar making, & a man otherwiſe of no great learning but hauing herein a maruelous facillitie, made a dittie repreſenting the battayle and aſſault of *Cupide*, ſo excellently well, as for the gallant and propre application of his fiction in euery part, I cannot chooſe but ſet downe the greateſt part of his ditty, for in truth it can not be amended.

When Cupid ſcaled firſt the fort,
Wherein my hart lay wounded ſore

The

The battrie was of ſuch a ſort,
That I muſt yeeld or die therefore.
There ſaw I loue vpon the wall,
How he his banner did diſplay,
Alarme alarme he gan to call,
And bad his ſouldiers keepe aray.
The armes the vvhich that Cupid bare,
Were pearced harts vvith teares beſprent:
In ſiluer and ſable to declare
The ſtedfaſt loue he alvvaies meant.
There might you ſee his band all dreſt
In colours like to vvhite and blacke,
With pouder and vvith pellets preſt,
To bring them forth to ſpoile and ſacke,
Good vvill the maiſter of the ſhot,
Stood in the Rampire braue and proude,
For expence of pouder he ſpared not,
Aſſault aſſault to crie aloude.
There might you heare the Canons rore,
Eche peece diſcharging a louers looke, &c.

Omioſis. or Reſemblance.

As well to a good maker and Poet as to an excellent perſwader in proſe, the figure of *Similitude* is very neceſſary, by which we not onely bewtifie our tale, but alſo very much inforce & inlarge it. I ſay inforce becauſe no one thing more preuaileth with all ordinary iudgements than perſwaſion by *ſimilitude*. Now becauſe there are ſundry ſorts of them, which alſo do worke after diuerſe faſhions in the hearers conceits, I will ſet them all foorth by a triple diuiſion, exempting the generall *Similitude* as their common Aunceſtour, and I will cal him by the name of *Reſemblance* without any addition, from which I deriue three other ſorts: and giue euery one his particular name, as *Reſemblance* by Pourtrait or Imagery, which the Greeks call *Icon*, *Reſemblance* morall or miſticall, which they call *Parabola*, & *Reſemblance* by example, which they call *Paradigma*, and firſt we will ſpeake of the generall *reſemblance*, or bare *ſimilitude*, which may be thus ſpoken.

But as the watrie ſhowres delay the raging wind,
So doeth good hope cleane put away diſpaire out of my mind.

And in this other likening the forlorne louer to a ſtriken deere.

Then as the ſtriken deere, withdrawes himſelfe alone,
So do I ſeeke ſome ſecret place, where I may make my mone.

And in this of ours where we liken glory to a ſhadow.

As the ſhadow (his nature beyng ſuch,)
Followeth the body, vvhether it vvill or no,
So doeth glory, refuſe it nere ſo much,
Wait on vertue, be it in vveale or vvo.
And euen as the ſhadow in his kind,
What time it beares the carkas company,
Goth oft before, and often comes behind:
So doth renowme, that raiſeth vs ſo hye,
Come to vs quicke, ſometime not till vve dye.
But the glory, that growth not ouer faſt,
Is euer great, and likelieſt long to laſt.

Againe in a ditty to a miſtreſſe of ours, where we likened the cure of Loue to *Achilles* launce.

The launce ſo bright, that made Telephus vvound,
The ſame ruſty, ſalued the ſore againe,
So may my meede (Madame) of you redownd,
Whoſe rigour vvas firſt authour of my paine.

The *Tuskan* poet vſeth this *Reſemblance*, inuring as well by *Diſſimilitude* as *Similitude*, likening himſelfe (by *Implication*) to the flie, and neither to the eagle nor to the owle: very well Engliſhed by Sir *Thomas Wiat* after his faſhion, and by my ſelfe thus:

There be ſome fowles of ſight ſo prowd and ſtarke,
As can behold the ſunne, and neuer ſhrinke,
Some ſo feeble, as they are faine to vvinke,
Or neuer come abroad till it be darke:
Others there be ſo ſimple, as they thinke,
Becauſe it ſhines, to ſport them in the fire,
And feele vnware, the vvrong of their deſire,
Fluttring amidſt the flame that doth them burne,
Of this laſt ranke (alas) am I a right,
For in my ladies lookes to ſtand or turne
I haue no povver, ne find place to retire,
Where any darke may ſhade me from her ſight

But

But to her beames ſo bright whilſt I aſpire,
I periſh by the bane of my delight.

Againe in theſe likening a wiſe man to the true louer.

As true loue is content with his enioy,
And asketh no witneſſe nor no record,
And as faint loue is euermore moſt coy,
To boaſt and brag his troth at euery vvord:
Euen ſo the vviſe vvithouten other meede:
Contents him vvith the guilt of his good deede.

And in this reſembling the learning of an euill man to the ſeedes ſowen in barren ground.

As the good ſeedes ſowen in fruitfull ſoyle,
Bring foorth foyſon when barren doeth them ſpoile:
So doeth it fare when much good learning hits,
Vpon ſhrewde willes and ill diſpoſed wits.

And in theſe likening the wiſe man to an idiot.

A ſage man ſaid, many of thoſe that come
To Athens ſchoole for vviſdome, ere they went
They firſt ſeem'd wiſe, then louers of wiſdome,
Then Orators, then idiots, which is meant
That in wiſdome all ſuch as profite moſt,
Are leaſt ſurlie, and little apt to boaſt.

Againe, for a louer, whoſe credit vpon ſome report had bene ſhaken, he prayeth better opinion by ſimilitude.

After ill crop the ſoyle muſt eft be ſowen,
And fro ſhipwracke we ſayle to ſeas againe,
Then God forbid whoſe fault hath once bene knowen,
Should for euer a ſpotted wight remaine.

And in this working by reſemblance in a kinde of diſſimilitude betweene a father and a maſter.

It fares not by fathers as by maſters it doeth fare,
For a fooliſh father may get a wiſe ſonne,
But of a fooliſh maſter it haps very rare
Is bread a wiſe ſeruant where euer he wonne.

And in theſe, likening the wiſe man to the Giant, the fooſe to the Dwarfe.

Set the Giant deepe in a dale, the dwarfe vpon an hill,

Yet will the one be but a dwarfe, th'other a giant ſtill.
So will the wiſe be great and high, euen in the loweſt place:
The foole when he is moſt aloft, will ſeeme but low and baſe.

Icon. or Reſemblance by imagerie.

But when we liken an humane perſon to another in countenaunce, ſtature, ſpeach or other qualitie, it is not called bare reſemblance, but reſemblaunce by imagerie or pourtrait, alluding to the painters terme, who yeldeth to th'eye a viſible repreſentatiō of the thing he deſcribes and painteth in his table. So we commending her Maieſtie for wiſedome bewtie and magnanimitie likened her to the Serpent, the Lion and the Angell, becauſe by common vſurpation, nothing is wiſer then the Serpent, more couragious then the Lion, more bewtifull then the Angell. Theſe are our verſes in the end of the ſeuenth *Partheniade*.

Nature that ſeldome vvorkes amiſſe,
In vvomans breſt by paſſing art:
Hath lodged ſafe the Lyons hart,
And feately fixt vvith all good grace,
To Serpents head an Angels face.

And this maner of reſemblaunce is not onely performed by likening of liuely creatures one to another, but alſo of any other naturall thing, bearing a proportion of ſimilitude, as to liken yealow to gold, white to ſiluer, red to the roſe, ſoft to ſilke, hard to the ſtone and ſuch like. Sir *Philip Sidney* in the deſcription of his miſtreſſe excellently well handled this figure of reſemblaunce by imagerie, as ye may ſee in his booke of *Archadia*: and ye may ſee the like, of our doings, in a *Partheniade* written of our ſoueraigne Lady, wherein we reſemble euery part of her body to ſome naturall thing of excellent perfection in his kind, as of her forehead, browes and haire, thus.

Of ſiluer vvas her forehead hye,
Her browes two bowes of hebenie,
Her treſſes truſt vvere to behold
Frizled and fine as fringe of gold.

And of her lips.

Two lips vvrought out of rubie rocke,
Like leaues to ſhut and to vnlock.
As portall dore in Princes chamber:
A golden tongue in mouth of amber.

And

And of her eyes.

Her eyes God wot vvhat ſtuffe they are,
I durſt be ſworne each is a ſtarre:
As cleere and bright as woont to guide
The Pylot in his vvinter tide.

And of her breaſts.

Her boſome ſleake as Paris plaſter,
Helde vp two balles of alabaſter,
Eche byas was a little cherrie:
Or els I thinke a ſtrawberie.

And all the reſt that followeth, which may ſuffice to exemplifie your figure of *Icon*, or reſemblance by imagerie and portrait.

Parabola. or Reſemblance miſticall.

But whenſoeuer by your ſimilitude ye will ſeeme to teach any moralitie or good leſſon by ſpeeches miſticall and darke, or farre fette, vnder a ſence metaphoricall applying one naturall thing to another, or one caſe to another, inferring by them a like conſequence in other caſes the Greekes call it *Parabola*, which terme is alſo by cuſtome accepted of vs: neuertheleſſe we may call him in Engliſh the reſemblance miſticall: as when we liken a young childe to a greene twigge which ye may eaſilie bende euery way ye liſt: or an old man who laboureth with continuall infirmities, to a drie and drickſie oke. Such parables were all the preachings of Chriſt in the Goſpell, as thoſe of the wiſe and fooliſh virgins, of the euil ſteward, of the labourers in the vineyard, and a number more. And they may be fayned aſwell as true: as thoſe fables of *Æſope*, and other apologies inuented for doctrine ſake by wiſe and graue men.

Paradigma. or a reſemblance by example.

Finally, if in matter of counſell or perſwaſion we will ſeeme to liken one caſe to another, ſuch as paſſe ordinarily in mans affaires, and doe compare the paſt with the preſent, gathering probabilitie of like ſucceſſe to come in the things wee haue preſently in hand: or if ye will draw the iudgements precedent and authorized by antiquitie as veritable, and peraduenture fayned and imagined for ſome purpoſe, into ſimilitude or diſſimilitude with our preſent actions and affaires, it is called reſemblance by example: as if one ſhould ſay thus, *Alexander* the great in his expedition to Aſia did thus, ſo did *Hannuball* comming into Spaine, ſo did *Cæſar*

in Egypt, therfore all great Captains & Generals ought to doe it.

And thus againe, It hath bene alwayes vſuall among great and magnanimous princes in all ages, not only to repulſe any iniury & inuaſion from their owne realmes and dominions, but alſo with a charitable & Princely compaſſion to defend their good neighbors Princes and Potentats, from all oppreſſion of tyrants & vſurpers. So did the Romaines by their armes reſtore many Kings of Aſia and Affricke expulſed out of their kingdoms. So did K. *Edward* 1. reſtabliſh *Baliol* rightfull owner of the crowne of Scotlād againſt *Robert le brus* no lawfull King. So did king *Edward* the third aide *Dampeeter* king of Spaine againſt *Henry* baſtard and vſurper. So haue many Engliſh Princes holpen with their forces the poore Dukes of Britaine their ancient friends and allies, againſt the outrages of the French kings: and why may not the Queene our ſoueraine Lady with like honor and godly zele yeld protection to the people of the Low countries, her neereſt neighbours to reſcue them a free people from the Spaniſh ſeruitude.

And as this reſemblance is of one mans action to another, ſo may it be made by examples of bruite beaſtes, aptly correſponding in qualitie or euent, as one that wrote certaine prety verſes of the Emperor *Maximinus*, to warne him that he ſhould not glory too much in his owne ſtrength, for ſo he did in very deede, and would take any common ſouldier to taske at wraſtling, or weapon, or in any other actiuitie and feates of armes, which was by the wiſer ſort miſliked, theſe were the verſes.

The Elephant is ſtrong, yet death doeth it ſubdue,
The bull is ſtrong, yet cannot death eſchue.
The Lion ſtrong, and ſlaine for all his ſtrength:
The Tygar ſtrong, yet kilde is at the length.
Dread thou many, that dreadeſt not any one,
Many can kill, that cannot kill alone.

And ſo it fell out, for *Maximinus* was ſlaine in a mutinie of his ſouldiers, taking no warning by theſe examples written for his admonition.

CHAP. XX.

The laſt and principall figure of our poeticall Ornament.

Exargaſia. or The Gorgious.

FOr the glorious luſtre it fetteth vpon our ſpeech and language, the Greeks call it [*Exargaſia*] the Latine [*Expoltio*] a terme tranſ-

transferred from theſe poliſhers of marble or porphirite, who after it is rough hewen & reduced to that faſhiō they will, do ſet vpon it a goodly glaſſe, ſo ſmoth and cleere as ye may ſee your face in it, or otherwiſe as it fareth by the bare and naked body, which being attired in rich and gorgious apparell, ſeemeth to the common vſage of th'eye much more comely & bewtifull then the naturall. So doth this figure (which therefore I call the *Gorgious*) poliſh our ſpeech & as it were attire it with copious & pleaſant amplifications and much varietie of ſentences all running vpon one point & to one intēt: ſo as I doubt whether I may terme it a figure, or rather a maſſe of many figuratiue ſpeaches, applied to the bewtifying of our tale or argumēt. In a worke of ours intituled *Philocalia* we haue ſtrained to ſhew the vſe & application of this figure and all others mentioned in this booke, to which we referre you. I finde none example in Engliſh meetre, ſo well maintayning this figure as that dittie of her Maieſties owne making paſſing ſweete and harmonicall, which figure beyng as his very originall name purporteth the moſt bewtifull and gorgious of all others, it asketh in reaſon to be reſerued for a laſt complement, and deſciphred by the arte of a Ladies penne, her ſelfe beyng the moſt bewtifull, or rather bewtie of Queenes. And this was the occaſion: our ſoueraigne Lady perceiuing how by the Sc. Q. reſidence within this Realme at ſo great libertie and eaſe (as were skarce meete for ſo great and daungerous a pryſoner) bred ſecret factions among her people, and made many of the nobilitie incline to fauour her partie: ſome of them deſirous of innouation in the ſtate: others aſpiring to greater fortunes by her libertie and life. The Queene our ſoueraigne Lady to declare that ſhe was nothing ignorāt of thoſe ſecret practizes, though ſhe had long with great wiſdome and pacience diſſembled it, writeth this ditty moſt ſweet and ſententious, not hiding from all ſuch aſpiring minds the daunger of their ambition and diſloyaltie: which afterward fell out moſt truly by th'exemplary chaſtiſement of ſundry perſons, who in fauour of the ſayd Sc. Q. declining from her Maieſtie, ſought to interrupt the quiet of the Realme by many euill and vndutifull practizes. The ditty is as followeth.

The doubt of future foes, exiles my preſent ioy,
And wit me warnes to ſhun ſuch ſnares as threaten mine annoy.
For falſhood now doth flow, and ſubiect faith doth ebbe,
Which would not be, if reaſon rul'd or wiſdome weu'd the webbe.
But clowdes of tois vntried, do cloake aſpiring mindes,
Which turne to raigne of late repent, by courſe of changed vvindes.
The toppe of hope ſuppoſed, the roote of ruth vvil be,
And fruteleſſe all their graffed guiles, as ſhortly ye ſhall ſee.
Then dazeld eyes vvith pride, vvhich great ambition blinds,
Shalbe vnſeeld by vvorthy wights, vvhoſe foreſight falſhood finds.
The daughter of debate, that eke diſcord doth ſovve
Shal reap no gaine where formor rule hath taught ſtil peace to growe.
No forreine banniſht vvight ſhall ancre in this port,
Our realme it brookes no ſtrangers force, let them elſvvhere reſort.
Our ruſty ſvvorde vvith reſt, ſhall firſt his edge employ,
To polle their toppes that ſeeke, ſuch change and gape for ioy.

In a worke of ours entituled [*Philo Calia*] where we entreat of the loues betwene prince *Philo* and Lady *Calia*, in their mutual letters, meſſages, and ſpeeches: we haue ſtrained our muſe to ſhew the vſe and application of this figure, and of all others.

CHAP. XXI.

Of the vices or deformities in ſpeach and vvriting principally noted by auncient Poets.

IT hath bene ſaid before how by ignorance of the maker a good figure may become a vice, and by his good diſcretion, a vicious ſpeach go for a vertue in the Poeticall ſcience. This ſaying is to be explaned and qualified, for ſome maner of ſpeaches are alwayes intollerable and ſuch as cannot be vſed with any decencie, but are euer vndecent namely barbarouſneſſe, incongruitie, ill diſpoſition, fond affectation, ruſticitie, and all extreme darkneſſe, ſuch as it is not poſſible for a man to vnderſtand the matter without an interpretour, all which partes are generally to be baniſhed out of euery language, vnleſſe it may appeare that the maker or Poet do it for the nonce, as it was reported by the Philoſopher *Heraclitus* that he wrote in obſcure and darke termes of purpoſe not to be vnderſtood, whence he merited the nickname *Scotinus*, otherwiſe I ſee not but the reſt of the common faultes may be borne with ſome-

ſometimes,or paſſe without any great reproofe , not being vſed ouermuch or out of ſeaſon as I ſaid before: ſo as euery ſurpluſage or prepoſterous placing or vndue iteration or darke word , or doubtfull ſpeach are not ſo narrowly to be looked vpon in a large poeme , nor ſpecially in the pretie Poeſies and deuiſes of Ladies, and Gentlewomen makers,whom we would not haue too preciſe Poets leaſt with their ſhrewd wits , when they were maried they might become a little too phantaſticall wiues , neuertheleſſe becauſe we ſeem to promiſe an arte,which doth not iuſtly admit any wilful errour in the teacher,and to th'end we may not be carped at by theſe methodicall men , that we haue omitted any neceſſary point in this buſineſſe to be regarded , I will ſpeake ſomewhat touching theſe vicioſities of language particularly and briefly,leauing no little to the Grammarians for maintenaunce of the ſcholaſticall warre , and altercations: we for our part condeſcending in this deuiſe of ours,to the appetite of Princely perſonages & other ſo tender & queſie complexions in Court,as are annoyed with nothing more then long leſſons and ouermuch good order.

CHAP. XXII.

Some vices in ſpeaches and vvriting are alwayes intollerable, ſome others now and then borne vvithall by licence of approued authors and cuſtome.

THe fouleſt vice in language is to ſpeake barbarouſly : this terme grew by the great pride of the Greekes and Latines, whē they were dominatours of the world reckoning no language ſo ſweete and ciuill as their owne,and that all nations beſide them ſelues were rude and vnciuill, which they called barbarous : So as when any ſtraunge word not of the naturall Greeke or Latin was ſpoken,in the old time they called it *barbariſme* , or when any of their owne naturall wordes were founded and pronounced with ſtraunge and ill ſhapen accents,or written by wrong ortographie, as he that would ſay with vs in England,a douſand for a thouſand, iſterday , for yeſterday, as commonly the Dutch and French people do , they ſaid it was barbarouſly ſpoken : The Italian at this day by like arrogance calleth the Frenchman, Spaniard , Dutch, Engliſh,and all other breed behither their mountaines *Appennines*,

Barbariſmus. or Forrein ſpeech.

Tramontani, as who would say Barbarous. This terme being then so vsed by the auncient Greekes, there haue bene since, notwithstanding who haue digged for the Etimologie somewhat deeper, and many of them haue said that it was spoken by the rude and barking language of the Affricans now called Barbarians, who had great trafficke with the Greekes and Romanes, but that can not be so, for that part of Affricke hath but of late receiued the name of Burbarie, and some others rather thinke that of this word Barbarous, that countrey came to be called *Barbaria* and but few yeares in respect agone. Others among whom is *Ihan Leon* a Moore of *Granada*, will seeme to deriue *Barbaria* from this word *Bar*, twise iterated thus *Barbar*, as much to say as flye, flye, which chaunced in a persecution of the Arabians by some seditious Mahometanes in the time of their Pontif. *Habdul mumi*, when they were had in the chase, & driuen out of Arabia Westward into the countreys of *Mauritania*, & during the pursuite cried one vpon another flye away, flye away, or passe passe, by which occasiō they say, when the Arabians which were had in chase came to stay and settle them selues in that part of Affrica, they called it *Barbar*, as much to say, the region of their flight or pursuite. Thus much for the terme, though not greatly pertinent to the matter, yet not vnpleasant to know for them that delight in such niceties.

Solecismus. or Incongruitie.

Your next intollerable vice is *solecismus* or incongruitie, as whē we speake false English, that is by misusing the *Grammaticall* rules to be obserued in cases, genders, tenses and such like, euery poore scholler knowes the fault, & cals it the breaking of *Priscians* head, for he was among the Latines a principall Grammarian.

Cacozelia. or Fonde affectation.

Ye haue another intollerable ill maner of speach, which by the Greekes originall we may call *fonde affectation*, and is when we affect new words and phrases other then the good speakers and writers in any language, or then custome hath allowed, & is the common fault of young schollers not halfe well studied before they come from the Vniuersitie or schooles, and when they come to their friends, or happen to get some benefice or other promotion in their countreys, will seeme to coigne fine wordes out of the Latin, and to vse new fangled speaches, thereby to shew themselues among the ignorant the better learned.

An

Another of your intollerable vices is that which the Greekes call *Soraiſmus*, & we may call the [*mungle mangle*] as whē we make our ſpeach or writinges of ſundry languages vſing ſome Italian word, or French, or Spaniſh, or Dutch, or Scottiſh, not for the nonce or for any purpoſe (which were in part excuſable) but ignorantly and affectedly as one that ſaid vſing this French word *Roy*, to make ryme with another verſe, thus. *Soraiſmus.* or The mingle mangle.

O mightie Lord of loue, dame Venus onely ioy,
Whoſe Princely powuer exceedes ech other heauenly roy.

The verſe is good but the terme peeuiſhly affected.

Another of reaſonable good facilitie in tranſlation finding certaine of the hymnes of *Pyndarus* and of *Anacreons odes*, and other *Lirickes* among the Greekes very well tranſlated by *Rounſard* the French Poet, & applied to the honour of a great Prince in France, comes our minion and tranſlates the ſame out of French into Engliſh, and applieth them to the honour of a great noble man in England (wherein I commend his reuerent minde and duetie) but doth ſo impudently robbe the French Poet both of his prayſe and alſo of his French termes, that I cannot ſo much pitie him as be angry with him for his iniurious dealing (our ſayd maker not being aſhamed to vſe theſe French wordes *freddon, egar, ſuperbous, filanding, celeſt, calabrois, thebanois* and a number of others, for Engliſh wordes, which haue no maner of conformitie with our language either by cuſtome or deriuation which may make them tollerable. And in the end (which is worſt of all) makes his vaunt that neuer Engliſh finger but his hath touche *Pindars* ſtring which was neuertheleſſe word by word as *Rounſard* had ſaid before by like braggery. Theſe be his verſes.

And of an ingenious inuention, inſanted with pleaſant trauaile.

Whereas the French word is *enfante* as much to ſay borne as a child, in another verſe he ſaith.

I vvill freddon in thine honour.

For I will ſhake or quiuer my fingers, for ſo in French is *freddon*, and in another verſe.

But if I vvill thus like pindar,
In many diſcourſes egar.

This word *egar* is as much to ſay as to wander or ſtray out of

the way, which in our Engliſh is not receiued, nor theſe wordes *calabrois, thebanois*, but rather *calabrian, thebā* [*ſilanding ſiſters*] for the ſpinning ſiſters: this man deſerues to be endited of pety *larceny* for pilfring other mens deuiſes from them & conuerting them to his owne vſe, for in deede as I would wiſh euery inuētour which is the very Poet to receaue the prayſes of his inuention, ſo would I not haue a trāſlatour be aſhamed to be acknowen of his tranſlation.

Cacoſintheton or the Miſplacer.

Another of your intollerable vices is ill diſpoſition or placing of your words in a clauſe or ſentence: as when you will place your adiectiue after your ſubſtantiue, thus: *Mayde faire, vvidovv riche, prieſt holy*, and ſuch like, which though the Latines did admit, yet our Engliſh did not, as one that ſaid ridiculouſly.

In my yeares luſtie, many a deed doughtie did I.

All theſe remembred faults be intollerable and euer vndecent.

Cacemphaton, or the figure of foule ſpeech.

Now haue ye other vicious manners of ſpeech, but ſometimes and in ſome caſes tollerable, and chiefly to the intent to mooue laughter, and to make ſport, or to giue it ſome prety ſtrange grace, and is when we vſe ſuch wordes as may be drawen to a foule and vnſhamefaſt ſence, as one that would ſay to a young woman, *I pray you let me iape vvith you*, which in deed is no more but let me ſport with you. Yea and though it were not altogether ſo directly ſpoken, the very ſounding of the word were not commendable, as he that in the preſence of Ladies would vſe this common Prouerbe,

Iape vvith me but hurt me not,
Bourde vvith me but ſhame me not.

For it may be taken in another peruerſer ſence by that ſorte of perſons that heare it, in whoſe eares no ſuch matter ought almoſt to be called in memory, this vice is called by the Greekes *Cacemphaton*, we call it the vnſhamefaſt or figure of foule ſpeech, which our courtly maker ſhall in any caſe ſhunne, leaſt of a Poet he become a Buffon or rayling companion, the Latines called him *Scurra*. There is alſo another ſort of ilfauoured ſpeech ſubiect to this vice, but reſting more in the manner of the ilſhapen ſound and accent, than for the matter it ſelfe, which may eaſily be auoyded in chooſing your wordes thoſe that bee of the pleaſanteſt orthography, and not to rime too many like ſounding words together.

Ye

Ye haue another manner of composing your metre nothing commendable, specially if it be too much vsed, and is whē our maker takes too much delight to fill his verse with wordes beginning all with a letter, as an English rimer that said: *Tautologia*, or the figure of selfe saying.

The deadly droppes of darke disdaine,
Do daily drench my due desartes.

And as the Monke we spake of before, wrote a whole Poeme to the honor of *Carolus Caluus*, euery word in his verse beginning with C, thus:

Carmina clarisonæ Caluis cantate camenæ.

Many of our English makers vse it too much, yet we confesse it doth not ill but pretily becomes the meetre, if ye passe not two or three words in one verse, and vse it not very much, as he that said by way of *Epithete.*

The smoakie sighes: the trickling teares.

And such like, for such composition makes the meetre runne away smoother, and passeth from the lippes with more facilitie by iteration of a letter then by alteration, which alteration of a letter requires an exchange of ministery and office in the lippes, teeth or palate, and so doth not the iteration.

Your misplacing and preposterous placing is not all one in behauiour of language, for the misplacing is alwaies intollerable, but the preposterous is a pardonable fault, and many times giues a pretie grace vnto the speech. We call it by a common saying to *set the carte before the horse*, and it may be done, eyther by a single word or by a clause of speech: by a single word thus: *Histeron, proteron.* or the Preposterous.

And if I not performe, God let me neuer thriue.

For performe not: and this vice is sometime tollerable inough, but if the word carry any notable sence, it is a vice not tollerable, as he that said praising a woman for her red lippes, thus:

A corrall lippe of hew.

Which is no good speech, because either he should haue sayd no more but a corrall lip, which had bene inough to declare the rednesse, or els he should haue said, a lip of corrall hew, and not a corrall lip of hew. Now if this disorder be in a whole clause which carieth more sentence then a word, it is then worst of all.

Ye haue another vicious speech which the Greeks call *Acyron*,

Acyron, or the Vncouthe.

we call it the *vncouthe*, and is when we vſe an obſcure and darke word, and vtterly repugnant to that we would expreſſe, if it be not by vertue of the figures *metaphore, allegorie, abuſion*, or ſuch other laudable figure before remembred, as he that ſaid by way of *Epithete*.

A dongeon deepe, a dampe as darke as hell.

Where it is euident that a dampe being but a breath or vapour, and not to be diſcerned by the eye, ought not to haue this *epithete* (*darke*,) no more then another that prayſing his miſtreſſe for her bewtifull haire, ſaid very improperly and with an vncouth terme.

Her haire ſurmounts Apollos pride,
In it ſuch bewty raignes.

Whereas this word *raigne* is ill applied to the bewtie of a womans haire, and might better haue bene ſpoken of her whole perſon, in which bewtie, fauour, and good grace, may perhaps in ſome ſort be ſaid to raigne as our ſelues wrate, in a *Partheniade* praiſing her Maieſties countenance, thus:

A cheare vvhere loue and Maieſtie do raigne,
Both milde and ſterne, &c.

Becauſe this word Maieſtie is a word expreſſing a certaine Soueraigne dignitie, as well as a quallitie of countenance, and therefore may properly be ſaid to *raigne*, & requires no meaner a word to ſet him foorth by. So it is not of the bewtie that remaines in a womans haire, or in her hand or any other member: therfore when ye ſee all theſe improper or harde Epithets vſed, ye may put them in the number of [*vncouths*] as one that ſaid, *the flouds of graces*: I haue heard of *the flouds of teares*, and *the flouds of eloquence*, or of any thing that may reſemble the nature of a water-courſe, and in that reſpect we ſay alſo, *the ſtreames of teares*, and *the ſtreames of vtterance*, but not *the ſtreames of graces*, or of *beautie*. Such manner of vncouth ſpeech did the Tanner of Tamworth vſe to king *Edward* the fourth, which Tãner hauing a great while miſtaken him, and vſed very broad talke with him, at length perceiuing by his traine that it was the king, was afraide he ſhould be puniſhed for it, ſaid thus with a certaine rude repentance.

I hope I ſhall be hanged to morrow.

For [*I feare me*] *I ſhall be hanged*, whereat the king laughed a good,

good, not only to ſee the Tanners vaine feare, but alſo to heare his ill ſhapen terme, and gaue him for recõpence of his good ſport, the inheritance of Plumton parke, I am afraid the Poets of our time that ſpeake more finely and correctedly will come too ſhort of ſuch a reward.

Alſo the Poet or makers ſpeech becomes vicious and vnpleaſant by nothing more than by vſing too much ſurpluſage: and this lieth not only in a word or two more than ordinary, but in whole clauſes, and peraduenture large ſentences impertinently ſpoken, or with more labour and curioſitie than is requiſite. The firſt ſurpluſage the Greekes call *Pleonaſmus*, I call him [*too full ſpeech*] and is no great fault, as if one ſhould ſay, *I heard it with mine eares, and ſaw it vvith mine eyes*, as if a man could heare with his heeles, or ſee with his noſe. We our ſelues vſed this ſuperfluous ſpeech in a verſe written of our miſtreſſe, neuertheles, not much to be miſliked, for euen a vice ſometime being ſeaſonably vſed, hath a pretie grace,

The vice of Surpluſage.

Pleonaſmus, or Too ful ſpeech

For euer may my true loue liue and neuer die
And that mine eyes may ſee her crowned a Queene.

As if ſhe liued euer, ſhe could euer die, or that one might ſee her crowned without his eyes.

Another part of ſurpluſage is called *Macrologia*, or long language, when we vſe large clauſes or ſentences more than is requiſite to the matter: it is alſo named by the Greeks *Periſſologia*, as he that ſaid, the Ambaſſadours after they had receiued this anſwere at the kings hands, they tooke their leaue and returned home into their countrey from whence they came.

Macrologia, or Long language

So ſaid another of our rimers, meaning to ſhew the great annoy and difficultie of thoſe warres of Troy, cauſed for *Helenas* ſake.

Nor Menelaus vvas vnwiſe,
Or troupe of Troians mad,
When he vvith them and they vvith him,
For her ſuch combat had.

Theſe clauſes (*he vvith them and they vvith him*) are ſurpluſage, and one of them very impertinent, becauſe it could not otherwiſe be intended, but that *Menelaus*, fighting with the Troians, the

Troians muſt of neceſſitie fight with him.

Another point of ſurpluſage lieth not ſo much in ſuperfluitie of your words, as of your trauaile to deſcribe the matter which yee take in hand, and that ye ouer-labour your ſelfe in your buſineſſe. And therefore the Greekes call it *Periergia*, we call it ouer-labor, iumpe with the originall: or rather [*the curious*] for his ouermuch curioſitie and ſtudie to ſhew himſelfe fine in a light matter, as one of our late makers, who in moſt of his things wrote very well, in this (to mine opinion) more curiouſly than needed, the matter being ripely conſidered: yet is his verſe very good, and his meetre cleanly. His intent was to declare how vpon the tenth day of March he croſſed the riuer of Thames, to walke in Saint *Georges* field, the matter was not great as ye may ſuppoſe.

Periergia, or Ouerlabour, otherwiſe called the curious.

The tenth of March vvhen Aries receiued
Dan Phœbus raies into his horned head,
And I my ſelfe by learned lore perceiued
That Ver approcht and froſty vvinter fled
I croſt the Thames to take the cheerefull aire,
In open fields, the vveather was ſo faire.

Firſt, the whole matter is not worth all this ſolemne circumſtance to deſcribe the tenth day of March, but if he had left at the two firſt verſes, it had bene inough. But when he comes with two other verſes to enlarge his deſcription, it is not only more than needes, but alſo very ridiculous, for he makes wiſe, as if he had not bene a mã learned in ſome of the mathematickes (by learned lore) that he could not haue told that the x. of March had fallen in the ſpring of the yeare: which euery carter, and alſo euery child knoweth without any learning. Then alſo, whẽ he ſaith [*Ver approcht, and froſty winter fled*] though it were a ſurpluſage (becauſe one ſeaſon muſt needes geue place to the other) yet doeth it well inough paſſe without blame in the maker. Theſe, and a hundred more of ſuch faultie and impertinent ſpeeches may yee finde amongſt vs vulgar Poets, when we be careleſſe of our doings.

It is no ſmall fault in a maker to vſe ſuch wordes and termes as do diminiſh and abbaſe the matter he would ſeeme to ſet forth, by imparing the dignitie, height vigour or maieſtie of the cauſe he takes in hand, as one that would ſay king *Philip* ſhrewdly harmed the

Tapinoſis, or the Abbaſer.

the towne of *S. Quintaines*, when in deede he wanne it and put it to the ſacke, and that king *Henry* the eight made ſpoiles in *Turwin*, when as in deede he did more then ſpoile it, for he cauſed it to be defaced and razed flat to the earth, and made it inhabitable. Therefore the hiſtoriographer that ſhould by ſuch wordes report of theſe two kings geſtes in that behalfe, ſhould greatly blemiſh the honour of their doings and almoſt ſpeake vntruly and iniuriouſly by way of abbaſement, as another of our bad rymers that very indecently ſaid.

A miſers mynde thou haſt, thou haſt a Princes pelfe.

A lewd terme to be giuen to a Princes treaſure (*pelfe*) and was a little more manerly ſpoken by *Seriant Bendlowes*, when in a progreſſe time comming to ſalute the Queene in Huntingtonſhire he ſaid to her Cochman, ſtay thy cart good fellow, ſtay thy cart, that I may ſpeake to the Queene, whereat her Maieſtie laughed as ſhe had bene tickled, and all the reſt of the company although very graciouſly (as her manner is) ſhe gaue him great thankes and her hand to kiſſe. Theſe and ſuch other baſe wordes do greatly diſgrace the thing & the ſpeaker or writer: the Greekes call it [*Tapinoſis*] we the [*abbaſer.*]

Bomphiologia, or Pompious ſpeech.

Others there be that fall into the contrary vice by vſing ſuch bombaſted wordes, as ſeeme altogether farced full of winde, being a great deale to high and loftie for the matter, whereof ye may finde too many in all popular rymers.

Amphibologia or the Ambiguous.

Then haue ye one other vicious ſpeach with which we will finiſh this Chapter, and is when we ſpeake or write doubtfully and that the ſence may be taken two wayes, ſuch ambiguous termes they call *Amphibologia*, we call it the *ambiguous*, or figure of ſence incertaine, as if one ſhould ſay *Thomas Tayler* ſaw *William Tyler* dronke, it is indifferent to thinke either th'one or th'other dronke. Thus ſaid a gentleman in our vulgar pretily notwithſtanding becauſe he did it not ignorantly, but for the nonce.

I ſat by my Lady ſoundly ſleeping,
My miſtreſſe lay by me butterly weeping.

No man can tell by this, whether the miſtreſſe or the man, ſlept or wept: theſe doubtfull ſpeaches were vſed much in the old times by their falſe Prophets as appeareth by the Oracles of *Delphos* and

and of the *Sybilles* prophecies deuiſed by the religious perſons of thoſe dayes to abuſe the ſuperſtitious people, and to encomber their buſie braynes with vaine hope or vaine feare.

Lucianus the merry Greeke reciteth a great number of them, deuiſed by a cooſening companion one *Alexander*, to get himſelfe the name and reputation of the God *Æſculapius*, and in effect all our old Brittiſh and Saxon propheſies be of the ſame ſort, that turne them on which ſide ye will, the matter of them may be verified, neuertheleſſe carryeth generally ſuch force in the heades of fonde people, that by the comfort of thoſe blind prophecies many inſurrections and rebellions haue bene ſtirred vp in this Realme, as that of *Iacke Straw*, & *Iacke Cade* in *Richard* the ſeconds time, and in our time by a ſeditious fellow in Norffolke calling himſelf Captaine Ket and others in other places of the Realme lead altogether by certaine propheticall rymes, which might be conſtred two or three wayes as well as to that one whereunto the rebelles applied it, our maker ſhall therefore auoyde all ſuch ambiguous ſpeaches vnleſſe it be when he doth it for the nonce and for ſome purpoſe.

CHAP. XXIII.

What it is that generally makes our ſpeach well pleaſing & commendable, and of that which the Latines call Decorum.

IN all things to vſe decencie, is it onely that giueth euery thing his good grace & without which nothing in mans ſpeach could ſeeme good or gracious, in ſo much as many times it makes a bewtifull figure fall into a deformitie, and on th'other ſide a vicious ſpeach ſeeme pleaſaunt and bewtifull: this decencie is therfore the line & lquell for al good makers to do their buſines by. But herein reſteth the difficultie, to know what this good grace is, & wherein it conſiſteth, for peraduenture it be eaſier to conceaue then to expreſſe, we wil therfore examine it to the bottome & ſay: that euery thing which pleaſeth the mind or ſences, & the mind by the ſences as by means inſtrumētall, doth it for ſome amiable point or qualitie that is in it, which draweth them to a good liking and contentment with their proper obiects. But that cannot be if they diſcouer any illfauoredneſſe or diſproportion to the partes apprehenſiue,

ſiue, as for example, when a ſound is either too loude or too low or otherwiſe confuſe, the eare is ill affected: ſo is th'eye if the coulour be ſad or not liminous and recreatiue, or the ſhape of a membred body without his due meaſures and ſimmetry, and the like of euery other ſence in his proper function. Theſe exceſſes or defectes or confuſions and diſorders in the ſenſible obiectes are deformities and vnſeemely to the ſence. In like ſort the mynde for the things that be his mentall obiectes hath his good graces and his bad, whereof th'one contents him wonderous well, th'other diſpleaſeth him continually, no more nor no leſſe then ye ſee the diſcordes of muſicke do to a well tuned eare. The Greekes call this good grace of euery thing in his kinde, το πρεπον, the Latines [*decorum*] we in our vulgar call it by a ſcholaſticall terme [*decencie*] our owne Saxon Engliſh terme is [*ſeemelyneſſe*] that is to ſay, for his good ſhape and vtter appearance well pleaſing the eye, we call it alſo [*comelyneſſe*] for the delight it bringeth comming towardes vs, and to that purpoſe may be called [*pleaſant approche*] ſo as euery way ſeeking to expreſſe this πρεπον of the Greekes and *decorum* of the Latines, we are faine in our vulgar toung to borrow the terme which our eye onely for his noble prerogatiue ouer all the reſt of the ſences doth vſurpe, and to apply the ſame to all good, comely, pleaſant and honeſt things, euen to the ſpirituall obiectes of the mynde, which ſtand no leſſe in the due proportion of reaſon and diſcourſe than any other materiall thing doth in his ſenſible bewtie, proportion and comelyneſſe.

Now becauſe this comelyneſſe reſteth in the good conformitie of many things and their ſundry circumſtances, with reſpect one to another, ſo as there be found a iuſt correſpondencie betweene them by this or that relation, the Greekes call it *Analogie* or a conuenient proportion. This louely conformitie, or proportion, or conueniencie betweene the ſence and the ſenſible hath nature her ſelfe firſt moſt carefully obſerued in all her owne workes, then alſo by kinde graft it in the appetites of euery creature working by intelligence to couet and deſire: and in their actions to imitate & performe: and of man chiefly before any other creature aſwell in his ſpeaches as in euery other part of his behauiour. And this in generalitie and by an vſuall terme is that which the Latines call

[*decorum.*] So albeit we before alleaged that all our figures be but transgressions of our dayly speach, yet if they fall out decently to the good liking of the mynde or eare and to the bewtifying of the matter or language, all is well, if indecently, and to the eares and myndes misliking (be the figure of it selfe neuer so commendable) all is amisse, the election is the writers, the iudgemēt is the worlds, as theirs to whom the reading apperteineth. But since the actions of man with their circumstances be infinite, and the world likewise replenished with many iudgements, it may be a question who shal haue the determination of such controuersie as may arise whether this or that action or speach be decent or indecent: and verely it seemes to go all by discretion, not perchaunce of euery one, but by a learned and experienced discretion, for otherwise seemes the *decorum* to a weake and ignorant iudgement, then it doth to one of better knowledge and experience: which sheweth that it resteth in the discerning part of the minde, so as he who can make the best and most differences of things by reasonable and wittie distinction is to be the fittest iudge or sentencer of [*decencie*.] Such generally is the discreetest man, particularly in any art the most skilfull and discreetest, and in all other things for the more part those that be of much obseruation and greatest experience. The case then standing that discretion must chiefly guide all those businesse, since there be sundry sortes of discretion all vnlike, euen as there be men of action or art, I see no way so fit to enable a man truly to estimate of [*decencie*] as example, by whose veritie we may deeme the differences of things and their proportions, and by particular discussions come at length to sentence of it generally, and also in our behauiours the more easily to put it in execution. But by reason of the sundry circumstances, that mans affaires are as it were wrapt in, this [*decencie*] comes to be very much alterable and subiect to varietie, in so much as our speach asketh one maner of *decencie*, in respect of the person who speakes: another of his to whom it is spoken: another of whom we speake: another of what we speake, and in what place and time and to what purpose. And as it is of speach, so of al other our behauiours. We wil therefore set you down some few examples of euery circumstance how it alters the decencie of speach or action. And

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by theſe few ſhal ye be able to gather a number more to confirme and eſtabliſh your iudgement by a perfit diſcretion.

This decencie, ſo farforth as apperteineth to the conſideration of our art, reſteth in writing, ſpeech and behauiour. But becauſe writing is no more then the image or character of ſpeech, they ſhall goe together in theſe our obſeruations. And firſt wee wil ſort you out diuers points, in which the wiſe and learned men of times paſt haue noted much decency or vndecencie, euery man according to his diſcretion, as it hath bene ſaid afore: but wherein for the moſt part all diſcreete men doe generally agree, and varie not in opinion, whereof the examples I will geue you be worthie of remembrance: & though they brought with them no doctrine or inſtitution at all, yet for the ſolace they may geue the readers, after ſuch a rable of ſcholaſtical precepts which be tedious, theſe reports being of the nature of matters hiſtoricall, they are to be embraced: but olde memories are very profitable to the mind, and ſerue as a glaſſe to looke vpon and behold the euents of time, and more exactly to ſkan the trueth of euery caſe that ſhall happen in the affaires of man, and many there be that haply doe not obſerue euery particularitie in matters of decencie or vndecencie: and yet when the caſe is tolde them by another man, they commonly geue the ſame ſentence vpon it. But yet whoſoeuer obſerueth much, ſhalbe counted the wiſeſt and diſcreeteſt man, and whoſoeuer ſpends all his life in his owne vaine actions and conceits, and obſerues no mans elſe, he ſhal in the ende prooue but a ſimple man. In which reſpect it is alwaies ſaid, one man of experience is wiſer than tenne learned men, becauſe of his long and ſtudious obſeruation and often triall.

And your decencies are of ſundrie ſorts, according to the many circumſtances accompanying our writing, ſpeech or behauiour, ſo as in the very ſound or voice of him that ſpeaketh, there is a decencie that becommeth, and an vndecencie that misbecõmeth vs, which th'Emperor *Anthonine* marked well in the Orator *Philiſcus*, who ſpake before him with ſo ſmall and ſhrill a voice as the Emperor was greatly annoyed therewith, and to make him ſhorten his tale, ſaid, by thy beard thou ſhouldſt be a man, but by thy voice a woman.

Phauorinus the Philoſopher was counted very wiſe and well learned, but a little too talkatiue and full of words: for the which *Timocrates* reproued him in the hearing of one *Polemon*. That is no wonder quoth *Polemon*, for ſo be all women. And beſides, *Phauorinus* being knowen for an Eunuke or gelded man, came by the ſame nippe to be noted as an effeminate and degenerate perſon.

And there is a meaſure to be vſed in a mans ſpeech or tale, ſo as it be neither for ſhortneſſe too darke, nor for length too tedious. Which made *Cleomenes* king of the Lacedemonians geue this vnpleaſant anſwere to the Ambaſſadors of the Samiens, who had tolde him a long meſſage from their Citie, and deſired to know his pleaſure in it. My maiſters (ſaith he) the firſt part of your tale was ſo long, that I remember it not, which made that the ſecond I vnderſtoode not, and as for the third part I doe nothing well allow of. Great princes and graue counſellers who haue little ſpare leiſure to hearken, would haue ſpeeches vſed to them ſuch as be ſhort and ſweete.

And if they be ſpoken by a man of account, or one who for his yeares, profeſſion or dignitie ſhould be thought wiſe & reuerend, his ſpeeches & words ſhould alſo be graue, pithie & ſententious, which was well noted by king *Antiochus*, who likened *Hermogenes* the famous Orator of Greece, vnto theſe fowles in their moulting time, when their feathers be ſick, and be ſo loaſe in the fleſh that at any little rowſe they can eaſilie ſhake them off: ſo ſaith he, can *Hermogenes* of all the men that euer I knew, as eaſilie deliuer from him his vaine and impertinent ſpeeches and words.

And there is a decencie, that euery ſpeech ſhould be to the appetite and delight, or dignitie of the hearer & not for any reſpect arrogant or vndutifull, as was that of *Alexander* ſent Embaſſadour from the *Athenians* to th'Emperour *Marcus*, this man ſeing th'emperour not ſo attentiue to his tale, as he would haue had him, ſaid by way of interruption, *Cæſar* I pray thee giue me better eare, it ſeemeſt thou knoweſt me not, nor from whom I came: the Emperour nothing well liking his bold malapert ſpeech, ſaid: thou art deceyued, for I heare thee and know well inough, that thou art that fine, fooliſh, curious, ſawcie *Alexãder* that tendeſt to nothing but

but to combe & cury thy haire, to pare thy nailes, to pick thy teeth, and to perfume thy ſelfe with ſweet oyles, that no man may abide the ſent of thee. Prowde ſpeeches, and too much fineſſe and curioſitie is not commendable in an Embaſſadour. And I haue knowen in my time ſuch of them, as ſtudied more vpon what apparell they ſhould weare, and what countenaunces they ſhould keepe at the times of their audience, then they did vpon th'effect of their errant or commiſſion.

And there is decēcy in that euery mā ſhould talke of the things they haue beſt skill of, and not in that, their knowledge and learning ſerueth them not to do, as we are wont to ſay, he ſpeaketh of Robin hood that neuer ſhot in his bow: there came a great Oratour before *Cleomenes* king of *Lacedemonia*, and vttered much matter to him touching fortitude and valiancie in the warres: the king laughed: why laugheſt thou quoth the learned mā, ſince thou art a king thy ſelfe, and one whom fortitude beſt becommeth? why ſaid *Cleomenes* would it not make any body laugh, to heare the ſwallow who feeds onely vpon flies, to boaſt of his great pray, and ſee the eagle ſtand by and ſay nothing? if thou wert a man of warre or euer hadſt bene day of thy life, I would not laugh to here thee ſpeake of valiancie, but neuer being ſo, & ſpeaking before an old captaine I can not chooſe but laugh.

And ſome things and ſpeaches are decent or indecent in reſpect of the time they be ſpoken or done in. As when a great clerk preſented king *Antiochus* with a booke treating all of iuſtice, the king that time lying at the ſiege of a towne, who lookt vpon the title of the booke, and caſt it to him againe: ſaying, what a diuell telleſt thou to me of iuſtice, now thou ſeeſt me vſe force and do the beſt I can to bereeue mine enimie of his towne? euery thing hath his ſeaſon which is called Oportunitie, and the vnfitneſſe or vndecency of the time is called Importunitie.

Sometime the vndeceny ariſeth by the indignitie of the word in reſpect of the ſpeaker himſelfe, as whan a daughter of Fraunce and next heyre generall to the crowne (if the law *Salique* had not barred her) being ſet in a great chaufe by ſome harde words giuen her by another prince of the bloud, ſaid in her anger, thou durſt not haue ſaid thus much to me if God had giuē me a paire of, &c.

and told all out, meaning if God had made her a man and not a woman ſhe had bene king of Fraunce. The word became not the greatneſſe of her perſon, and much leſſe her ſex, whoſe chiefe vertue is ſhamefaſtneſſe, which the Latines call *Verecundia*, that is a naturall feare to be noted with any impudicitie: ſo as when they heare or ſee any thing tending that way they commonly bluſh, & is a part greatly praiſed in all women.

Yet will ye ſee in many caſes how pleaſant ſpeeches and ſauouring ſome skurrillity and vnſhamefaſtnes haue now and then a certaine decencie, and well become both the ſpeaker to ſay, and the hearer to abide, but that is by reaſon of ſome other circumſtance, as when the ſpeaker himſelfe is knowne to be a common ieſter or buffon, ſuch as take vpon them to make princes merry, or when ſome occaſion is giuen by the hearer to induce ſuch a pleaſaunt ſpeach, and in many other caſes whereof no generall rule can be giuen, but are beſt knowen by example: as when Sir *Andrew Flamock* king *Henry* the eights ſtanderdbearer, a merry conceyted man and apt to skoffe, waiting one day at the kings heeles when he entred the parke at Greenewich, the king blew his horne, *Flamock* hauing his belly full, and his tayle at commaundement, gaue out a rappe nothing faintly, that the king turned him about and ſaid how now ſirra? *Flamock* not well knowing how to excuſe his vnmanerly act, if it pleaſe you Sir quoth he, your Maieſty blew one blaſt for the keeper and I another for his man. The king laughed hartily and tooke it nothing offenſiuely: for indeed as the caſe fell out it was not vndecently ſpoken by Sir *Andrew Flamock*, for it was the cleanelieſt excuſe he could make, and a merry implicatiue in termes nothing odious, and therefore a ſporting ſatisfaction to the kings mind, in a matter which without ſome ſuch merry anſwere could not haue bene well taken. So was *Flamocks* action moſt vncomely, but his ſpeech excellently well becõming the occaſion.

But at another time and in another like caſe, the ſame skurrilitie of *Flamock* was more offenſiue, becauſe it was more indecent. As when the king hauing *Flamock* with him in his barge, paſſing from Weſtminſter to Greenewich to viſite a fayre Lady whom the king loued and was lodged in the tower of the Parke: the king

king comming within ſight of the tower, and being diſpoſed to be merry, ſaid, *Flamock* let vs rime: as well as I can ſaid *Flamock* if it pleaſe your grace. The king began thus:

Within this towre,
There luth a flowre,
That hath my hart.

Flamock for aunſwer: *Within this hower, ſhe will, &c.* with the reſt in ſo vncleanly termes, as might not now become me by the rule of *Decorum* to vtter writing to ſo great a Maieſtie, but the king tooke them in ſo euill part, as he bid *Flamock* auant varlet, and that he ſhould no more be ſo neere vnto him. And wherein I would faine learne, lay this vndecencie? in the skurrill and filthy termes not meete for a kings eare? perchance ſo. For the king was a wiſe and graue man, and though he hated not a faire woman, yet liked he nothing well to heare ſpeeches of ribaudrie: as they report of th'emperour *Octauian: Licet fuerit ipſe incontinentiſſimus, fuit tamen incontinente ſeueriſſimus vltor*. But the very cauſe in deed was for that *Flamocks* reply anſwered not the kings expectation, for the kings rime commencing with a pleaſant and amorous propoſitiō: Sir *Andrew Flamock* to finiſh it not with loue but with lothſomneſſe, by termes very rude and vnciuill, and ſeing the king greatly fauour that Ladie for her much beauty by like or ſome other good partes, by his faſtidious aunſwer to make her ſeeme odious to him, it helde a great diſproportion to the kings appetite, for nothing is ſo vnpleaſant to a man, as to be encountred in his chiefe affection, & ſpecially in his loues, & whom we honour we ſhould alſo reuerence their appetites, or at the leaſt beare with them (not being wicked and vtterly euill) and whatſoeuer they do affect, we do not as becōmeth vs if we make it ſeeme to them horrible. This in mine opinion was the chiefe cauſe of the vndecencie and alſo of the kings offence: *Ariſtotle* the great philoſopher knowing this very well, what time he put *Caliſtenes* to king *Alexāder* the greats ſeruice gaue him this leſſon. Sirra quoth he, ye go now from a ſcholler to be a courtier, ſee ye ſpeake to the king your maiſter, either nothing at all, or elſe that which pleaſeth him, which rule if *Caliſtenes* had followed and forborne to croſſe the kings appetite in diuerſe ſpeeches, it had not coſt him ſo

deepely as afterward it did. A like matter of offence fell out betweene th'Emperour *Charles* the fifth, & an Embaſſadour of king *Henry* the eight, whō I could name but will not for the great opinion the world had of his wiſdome and ſufficiency in that behalfe, and all for miſuſing of a terme. The king in the matter of controuerſie betwixt him and Ladie *Catherine* of *Caſtill* the Emperours awnt, found himſelfe grieued that the Emperour ſhould take her part and worke vnder hand with the Pope to hinder the diuorce: and gaue his Embaſſadour commiſſion in good termes to open his griefes to the Emperour, and to expoſtulat with his Maieſtie, for that he ſeemed to forget the kings great kindneſſe and friendſhip before times vſed with th'Emperour, aſwell by diſburſing for him ſundry great ſummes of monie which were not all yet repayd: as alſo by furniſhing him at his neede with ſtore of men and munition to his warres, and now to be thus vſed he thought it a very euill requitall. The Embaſſadour for too much animoſitie and more then needed in the caſe, or perchance by ignorance of the proprietie of the Spaniſh tongue, told the Emperour among other words, that he was *Hombre el mas ingrato enel mondo*, the ingrateſt perſon in the world to vſe his maiſter ſo. The Emperour tooke him ſuddainly with the word, and ſaid: calleſt thou me *ingrato?* I tell thee learne better termes, or elſe I will teach them thee. Th'Embaſſadour excuſed it by his commiſſion, and ſaid: they were the king his maiſters words, and not his owne. Nay quoth th'Emperour, thy maiſter durſt not haue ſent me theſe words, were it not for that broad ditch betweene him & me, meaning the ſea, which is hard to paſſe with an army of reuenge. The Embaſſadour was cōmanded away & no more hard by the Emperor, til by ſome other means afterward the grief was either pacified or forgotten, & all this inconueniēce grew by miſuſe of one word, which being otherwiſe ſpoken & in ſome ſort qualified, had eaſily holpen all, & yet th'Embaſſadour might ſufficiently haue ſatisfied his commiſſion & much better aduaunced his purpoſe, as to haue ſaid for this word [*ye are ingrate*,] ye haue not vſed ſuch gratitude towards him as he hath deſerued: ſo ye may ſee how a word ſpokē vndecently, not knowing the phraſe or proprietie of a language, maketh a whole matter many times miſcarrie. In which reſpect it

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is to be wiſhed, that none Ambaſſadour ſpeake his principall cõmandements but in his own language, or in another as naturall to him as his owne, and ſo it is vſed in all places of the world ſauing in England. The Princes and their commiſſioners fearing leaſt otherwiſe they might vtter any thing to their diſaduantage, or els to their diſgrace: and I my ſelfe hauing ſeene the Courts of Fraunce, Spaine, Italie, and that of the Empire, with many inferior Courts, could neuer perceiue that the moſt noble perſonages, though they knew very well how to ſpeake many forraine languages, would at any times that they had bene ſpoken vnto, anſwere but in their owne, the Frenchman in French, the Spaniard in Spaniſh, the Italian in Italian, and the very Dutch Prince in the Dutch language: whether it were more for pride, or for feare of any lapſe, I cannot tell. And *Henrie* Earle of Arundel being an old Courtier and a very princely man in all his actions, kept that rule alwaies. For on a time paſſing from England towards Italie by her maieſties licence, he was very honorably enterteined at the Court of Bruſſels, by the Lady Duches of Parma, Regent there: and ſitting at a banquet with her, where alſo was the Prince of Orange, with all the greateſt Princes of the ſtate, the Earle, though he could reaſonably well ſpeake French, would not ſpeake one French word, but all Engliſh, whether he asked any queſtion, or anſwered it, but all was done by Truchemen. In ſo much as the Prince of Orange maruelling at it, looked a ſide on that part where I ſtoode a beholder of the feaſt, and ſayd, I maruell your Noblemen of England doe not deſire to be better languaged in the forraine languages. This word was by and by reported to the Earle. Quoth the Earle againe, tell my Lord the Prince, that I loue to ſpeake in that language, in which I can beſt vtter my mind and not miſtake.

Another Ambaſſadour vſed the like ouerſight by ouerweening himſelfe that he could naturally ſpeake the French tongue, whereas in troth he was not skilfull in their termes. This Ambaſſadour being a Bohemian, ſent from the Emperour to the French Court, where after his firſt audience, he was highly feaſted and banqueted. On a time, among other, a great Princeſſe ſitting at the table, by way of talke asked the Ambaſſador whether the Empreſſe his

his miſtreſſe when ſhe went a hunting, or otherwiſe trauailed abroad for her ſolace, did ride a horsback or goe in her coach. To which the Ambaſſadour anſwered vnwares and not knowing the French terme, *Par ma foy elle cheuauche fort bien, & ſi en prend grand plaiſir.* She rides (ſaith he) very well, and takes great pleaſure in it. There was good ſmiling one vpon another of the Ladies and Lords, the Ambaſſador wiſt not whereat, but laughed himſelfe for companie. This word *Cheuaucher* in the French tongue hath a reprobate tence, ſpecially being ſpoken of a womans riding.

And as rude and vnciuill ſpeaches carry a marueilous great indecencie, ſo doe ſometimes thoſe that be ouermuch affected and nice: or that doe ſauour of ignorance or adulation, and be in the eare of graue and wiſe perſons no leſſe offenſiue than the other: as when a ſutor in Rome came to *Tiberius* the Emperor and ſaid, I would open my caſe to your Maieſtie, if it were not to trouble your ſacred buſineſſe, *ſacras veſtras occupationes* as the Hiſtoriographer reporteth. What meaneſt thou by that terme quoth the Emperor, ſay *laborioſas* I pray thee, & ſo thou maiſt truely ſay, and bid him leaue off ſuch affected flattering termes.

The like vndecencie vſed a Herald at armes ſent by *Charles* the fifth Emperor, to *Fraunces* the firſt French king, bringing him a meſſage of defiance, and thinking to qualifie the bitterneſſe of his meſſage with words pompous and magnificent for the kings honor, vſed much this terme (ſacred Maieſtie) which was not vſually geuen to the French king, but to ſay for the moſt part [*Sire*] The French king neither liking of his errant, nor yet of his pompous ſpeech, ſaid ſomewhat ſharply, I pray thee good fellow clawe me not where I itch not with thy ſacred maieſtie, but goe to thy buſineſſe, and tell thine errand in ſuch termes as are decent betwixt enemies, for thy maſter is not my frend, and turned him to a Prince of the bloud who ſtoode by, ſaying, me thinks this fellow ſpeakes like Biſhop *Nicholas*, for on Saint *Nicholas* might commonly the Scholars of the Countrey make them a Biſhop, who like a fooliſh boy, goeth about bleſſing and preaching with ſo childiſh termes, as maketh the people laugh at his fooliſh counterfaite ſpeeches.

And yet in ſpeaking or writing of a Princes affaires & fortunes there is a certaine *Decorum*, that we may not vſe the ſame termes in

in their buſines, as we might very wel doe in a meaner perſons, the caſe being all one, ſuch reuerence is due to their eſtates. As for example, if an Hiſtoriographer ſhal write of an Emperor or King, how ſuch a day hee ioyned battel with his enemie, and being ouer-laide ranne out of the fielde, and tooke his heeles, or put ſpurre to his horſe and fled as faſt as hee could: the termes be not decent, but of a meane ſouldier or captaine, it were not vndecently ſpoken. And as one, who tranſlating certaine bookes of *Virgils Æneidos* into Engliſh meetre, ſaid that *Æneas* was fayne to trudge out of Troy: which terme became better to be ſpoken of a beggar, or of a rogue, or a lackey: for ſo wee vſe to ſay to ſuch maner of people, be trudging hence.

Another Engliſhing this word of *Virgill* [*fato profugus*] called *Æneas* [*by fate a fugitiue*] which was vndecently ſpoken, and not to the Authours intent in the ſame word: for whom he ſtudied by all means to auaunce aboue all other men of the world for vertue and magnanimitie, he meant not to make him a fugitiue. But by occaſion of his great diſtreſſes, and of the hardneſſe of his deſtinies, he would haue it appeare that *Æneas* was enforced to flie out of *Troy*, and for many yeeres to be a romer and a wandrer about the world both by land and ſea [*fato profugus*] and neuer to find any reſting place till he came into *Italy*, ſo as ye may euidētly perceiue in this terme [*fugitiue*] a notable indignity offred to that princely perſon, and by th'other word (a wanderer) none indignitie at all, but rather a terme of much loue and commiſeration. The ſame tranſlatour when he came to theſe wordes: *Inſignem pietate virum, tot voluere caſus tot adire labores compulit*. Hee turned it thus, what moued *Iuno* to tugge ſo great a captaine as *Æneas*, which word tugge ſpoken in this caſe is ſo vndecent as none other coulde haue bene deuiſed, and tooke his firſt originall from the cart, becauſe it ſignifieth the pull or draught of the oxen or horſes, and therefore the leathers that beare the chiefe ſtreſſe of the draught, the cartars call them tugges, and ſo wee vſe to ſay that ſhrewd boyes tugge each other by the eares, for pull.

Another of our vulgar makers, ſpake as illfaringly in this verſe written to the diſpraiſe of a rich man and couetous. Thou haſt a

miſers minde(thou haſt a princes pelfe] a lewde terme to be ſpoken of a princes treaſure, which in no reſpect nor for any cauſe is to be called pelfe, though it were neuer ſo meane, for pelfe is properly the ſcrappes or ſhreds of taylors and of skinners, which are accompted of ſo vile price as they be commonly caſt out of dores, or otherwiſe beſtowed vpon baſe purpoſes: and carrieth not the like reaſon or decencie, as when we ſay in reproch of a niggard or vſerer, or worldly couetous man, that he ſetteth more by a little pelfe of the world, than by his credit or health, or conſcience. For in compariſon of theſe treaſours, all the gold or ſiluer in the world may by a skornefull terme be called pelfe, & ſo ye ſee that the reaſon of the decencie holdeth not alike in both caſes. Now let vs paſſe from theſe examples, to treate of thoſe that concerne the comelineſſe and decencie of mans behauiour.

And ſome ſpeech may be whan it is ſpoken very vndecent, and yet the ſame hauing afterward ſomewhat added to it may become prety and decent, as was the ſtowte worde vſed by a captaine in Fraunce, who ſitting at the lower end of the Duke of *Guyſes* table among many, the day after there had bene a great battaile foughten, the Duke finding that this captaine was not ſeene that day to do any thing in the field, taxed him priuily thus in al the hearings. Where were you Sir the day of the battaile, for I ſaw ye not? the captaine anſwered promptly: where ye durſt not haue bene: and the Duke began to kindle with the worde, which the Gentleman perceiuing, ſaid ſpedily: I was that day among the carriages, where your excellencie would not for a thouſand crownes haue bene ſeene. Thus from vndecent it came by a wittie reformation to be made decent againe.

The like hapned on a time at the Duke of Northumberlandes bourd, where merry *Iohn Heywood* was allowed to ſit at the tables end. The Duke had a very noble and honorable mynde alwayes to pay his debts well, and when he lacked money, would not ſtick to ſell the greateſt part of his plate: ſo had he done few dayes before. *Heywood* being loth to call for his drinke ſo oft as he was dry, turned his eye toward the cupbord and ſayd I finde great miſſe of your graces ſtanding cups: the Duke thinking he had ſpoken it of ſome knowledge that his plate was lately ſold, ſaid ſomewhat

ſharply

ſharpely, why Sir will not thoſe cuppes ſerue as good a man as your ſelfe. *Heywood* readily replied. Yes if it pleaſe your grace, but I would haue one of them ſtand ſtill at myne elbow full of drinke that I might not be driuen to trouble your men ſo often to call for it. This pleaſant and ſpeedy reuers of the former wordes holpe all the matter againe, whereupon the Duke became very pleaſaunt and dranke a bolle of wine to *Heywood*, and bid a cup ſhould alwayes be ſtanding by him.

It were to buſie a peece of worke for me to tell you of all the partes of decencie and indecency which haue bene obſerued in the ſpeaches of man & in his writings, and this that I tell you is rather to ſolace your eares with pretie conceits after a ſort of long ſcholaſticall preceptes which may happen haue doubled them, rather then for any other purpoſe of inſtitutiō or doctrine, which to any Courtier of experience, is not neceſſarie in this behalfe. And as they appeare by the former examples to reſt in our ſpeach and writing: ſo do the ſame by like proportion conſiſt in the whole behauiour of man, and that which he doth well and commendably is euer decent, and the contrary vndecent, not in euery mans iudgement alwayes one, but after their ſeuerall diſcretion and by circumſtance diuerſly, as by the next Chapter ſhalbe ſhewed.

CHAP. XXIIII.

Of decencie in behauiour which alſo belongs to the conſideration of the Poet or maker.

AND there is a decēcy to be obſerued in euery mans actiō & behauiour aſwell as in his ſpeach & writing which ſome peraduēture would thinke impertinent to be treated of in this booke, where we do but informe the cōmendable faſhions of language & ſtile: but that is otherwiſe, for the good maker or poet who is in decēt ſpeach & good termes to deſcribe all things and with prayſe or diſpraiſe to report euery mās behauiour, ought to know the comelineſſe of an actiō aſwell as of a word & thereby to direct himſelfe both in praiſe & perſwaſiō or any other point that perteines to the Oratours arte. Wherefore ſome exāples we will ſet downe of this maner of decēcy in behauiour leauing you for the reſt to our booke which we haue written *de Decoro*, where ye ſhall ſee both partes

handled more exactly. And this decencie of mans behauiour aſwell as of his ſpeach muſt alſo be deemed by diſcretion, in which regard the thing that may well become one man to do may not become another, and that which is ſeemely to be done in this place is not ſo ſeemely in that, and at ſuch a time decent, but at another time vndecent, and in ſuch a caſe and for ſuch a purpoſe, and to this and that end and by this and that euent, peruſing all the circumſtances with like cõſideration. Therefore we ſay that it might become king *Alexander* to giue a hundreth talentes to *Anaxagoras* the Philoſopher, but not for a beggerly Philoſopher to accept ſo great a gift, for ſuch a Prince could not be impoueriſhed by that expence, but the Philoſopher was by it exceſſiuely to be enriched, ſo was the kings action proportionable to his eſtate and therefore decent, the Philoſophers, diſproportionable both to his profeſſion and calling and therefore indecent.

And yet if we ſhall examine the ſame point with a clearer diſcretion, it may be ſaid that whatſoeuer it might become king *Alexander* of his regal largeſſe to beſtow vpon a poore Philoſopher vnasked, that might aſwell become the Philoſopher to receiue at his hands without refuſal, and had otherwiſe bene ſome empeachement of the kings abilitie or wiſedome, which had not bene decent in the Philoſoper, nor the immoderatneſſe of the kinges gift in reſpect of the Philoſophers meane eſtate made his acceptance the leſſe decent, ſince Princes liberalities are not meaſured by merite nor by other mens eſtimations, but by their owne appetits and according to their greatneſſe. So ſaid king *Alexander* very like himſelfe to one *Perillus* to whom he had geuen a very great gift, which he made curteſy to accept, ſaying it was too much for ſuch a mean perſon, what quoth the king if it be too much for thy ſelfe, haſt thou neuer a friend or kinſman that may fare the better by it? But peraduenture if any ſuch immoderat gift had bene craued by the Philoſopher and not voluntarily offred by the king it had bene vndecent to haue taken it. Euen ſo if one that ſtandeth vpon his merite, and ſpares to craue the Princes liberalitie in that which is moderate and fit for him, doth as vndecently. For men ſhould not expect till the Prince remembred it of himſelfe and began as it were the gratification, but ought to be

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put in remembraunce by humble ſolicitations, and that is duetifull & decent, which made king *Henry* th'eight her Maieſties moſt noble father, and for liberality nothing inferiour to king *Alexander* the great, aunſwere one of his priuie chamber, who prayd him to be good & gracious to a certaine old Knight being his ſeruant, for that he was but an ill begger, if he be aſhamed to begge we wil thinke ſcorne to giue. And yet peraduenture in both theſe caſes, the vndecencie for too much crauing orſparing to craue, might be eaſily holpen by a decent magnificence in the Prince, as *Amazis* king of *Ægypt* very honorably conſidered, who asking one day for one *Diopithus* a noble man of his Court, what was become of him for that he had not ſene him wait of long time, one about the king told him that he heard ſay he was ſicke and of ſome conceit he had taken that his Maieſtie had but ſlenderly looked to him, vſing many others very bountifully. I beſhrew his fooles head quoth the king, why had he not ſued vnto vs and made vs priuie of his want, then added, but in truth we are moſt to blame our ſelues, who by a mindeful beneficence without ſute ſhould haue ſupplied his baſhfulneſſe, and forthwith commaunded a great reward in money & penſion to be ſent vnto him, but it hapned that when the kings meſſengers entred the chamber of *Diopithus*, he had newly giuen vp the ghoſt: the meſſengers ſorrowed the caſe, and *Diopithus* friends ſate by and wept, not ſo much for *Diopithus* death, as for pitie that he ouerliued not the comming of the kings reward. Therupon it came euer after to be vſed for a prouerbe that when any good turne commeth too late to be vſed, tocal it *Diopithus* reward.

In Italy and Fraunce I haue knowen it vſed for common pollicie, the Princes to differre the beſtowing of their great liberalities as Cardinalſhips and other high dignities & offices of gayne, till the parties whom they ſhould ſeeme to gratifie be ſo old or ſo ſicke as it is not likely they ſhould long enioy them.

In the time of *Charles* the ninth French king, I being at the Spaw waters, there lay a Marſhall of Fraunce called *Monſieur de Sipier*, to vſe thoſe waters for his health, but when the Phiſitions had all giuen him vp, and that there was no hope of life in him, came frō the king to him a letters patents of ſix thouſand crownes

yearely penſion during his life with many comfortable wordes: the man was not ſo much paſt remembraunce, but he could ſay to the meſſenger *trop tard, trop tard*, it ſhould haue come before, for in deede it had bene promiſed long and came not till now that he could not fare the better by it.

And it became king *Antiochus*, better to beſtow the faire Lady *Stratonica* his wife vpon his ſonne *Demetrius* who lay ſicke for her loue and would elſe haue periſhed, as the Phyſitions cunningly diſcouered by the beating of his pulſe, then it could become *Demetrius* to be inamored with his fathers wife, or to enioy her of his guift, becauſe the fathers act was led by diſcretion and of a fatherly compaſſion, not grutching to depart from his deereſt poſſeſſion to ſaue his childes life, where as the ſonne in his appetite had no reaſon to lead him to loue vnlawfully, for whom it had rather bene decent to die, then to haue violated his fathers bed with ſafetie of his life.

No more would it be ſeemely for an aged man to play the wanton like a child, for it ſtands not with the conueniency of nature, yet when king *Ageſilaus* hauing a great ſort of little children, was one day diſpoſed to ſolace himſelf among them in a gallery where they plaied, and tooke a little hobby horſe of wood and beſtrid it to keepe them in play, one of his friends ſeemed to miſlike his lightnes, ô good friend quoth *Ageſilaus*, rebuke me not for this fault till thou haue children of thine owne, ſhewing in deede that it came not of vanitie but of a fatherly affectiō, ioying in the ſport and company of his little children, in which reſpect and as that place and time ſerued, it was diſpenceable in him & not indecent.

And in the choiſe of a mans delights & maner of his life, there is a decencie, and ſo we ſay th'old man generally is no fit companion for the young man, nor the rich for the poore, nor the wiſe for the fooliſh. Yet in ſome reſpects and by diſcretion it may be otherwiſe, as when the old man hath the gouernment of the young, the wiſe teaches the fooliſh, the rich is wayted on by the poore for their reliefe, in which regard the conuerſation is not indecent.

And *Proclus* the Philoſopher knowing how euery indecencie is vnpleaſant to nature, and namely, how vncomely a thing it is for young men to doe as old men doe (at leaſt wiſe as young men

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for the moſt part doe take it) applyed it very wittily to his purpoſe: for hauing his ſonne and heire a notable vnthrift, & delighting in nothing but in haukes and hounds and gay apparrell, and ſuch like vanities, which neither by gentle nor ſharpe admonitions of his father, could make him leaue. *Proclus* himſelfe not onely bare with his ſonne, but alſo vſed it himſelfe for company, which ſome of his frends greatly rebuked him for, ſaying, ô *Proclus*, an olde man and a Philoſopher to play the foole and laſciuious more than the ſonne. Mary, quoth *Proclus*, & therefore I do it, for it is the next way to make my ſonne change his life, when he ſhall ſee how vndecent it is in me to leade ſuch a life, and for him being a yong man, to keepe companie with me being an old man, and to doe that which I doe.

So is it not vnſeemely for any ordinarie Captaine to winne the victory or any other auantage in warre by fraud & breach of faith: as *Hannibal* with the Romans, but it could not well become the Romaines manaing ſo great an Empire, by examples of honour and iuſtice to doe as *Hannibal* did. And when *Parmeno* in a like caſe perſwaded king *Alexander* to breake the day of his appointment, and to ſet vpon *Darius* at the ſodaine, which *Alexander* refuſed to doe, *Parmenio* ſaying, I would doe it if I were *Alexander*, and I too quoth *Alexander* if I were *Parmenio*: but it behoooueth me in honour to fight liberally with mine enemies, and iuſtly to ouercome. And thus ye ſee that was decent in *Parmenios* action, which was not in the king his maſters.

A great nobleman and Counſeller in this Realme was ſecretlie aduiſed by his friend, not to vſe ſo much writing his letters in fauour of euery man that asked them, ſpecially to the Iudges of the Realme in caſes of iuſtice. To whom the noble man anſwered, it becomes vs Councellors better to vſe inſtance for our friend, then for the Iudges to ſentence at inſtance: for whatſoeuer we doe require them, it is in their choiſe to refuſe to doe, but for all that the example was ill and dangerous.

And there is a decencie in chuſing the times of a mans buſines, and as the Spaniard ſayes, *es tiempo de negotiar*, there is a fitte time for euery man to performe his buſineſſe in, & to attēd his affaires, which out of that time would be vndecent: as to ſleepe al day and

wake al night,and to goe a hunting by torch-light,as an old Earle of Arundel vſed to doe,or for any occaſion of little importance,to wake a man out of his ſleepe,or to make him riſe from his dinner to talke with him, or ſuch like importunities, for ſo we call euery vnſeaſonable action,and the vndecencie of the time.

Callicratides being ſent Ambaſſador by the Lacedemonians, to *Cirus* the young king of Perſia to contract with him for money and men toward their warres againſt the Athenians, came to the Court at ſuch vnſeaſonable time as the king was yet in the midſt of his dinner,and went away againe ſaying, it is now no time to interrupt the kings mirth. He came againe another day in the after noone,and finding the king at a rere-banquet, and to haue taken the wine ſomewhat plentifully,turned back againe, ſaying, I thinke there is no houre fitte to deale with *Cirus*, for he is euer in his banquets:I will rather leaue all the buſines vndone, then doe any thing that ſhall not become the Lacedemonians: meaning to offer conference of ſo great importaunce to his Countrey, with a man ſo diſtempered by ſurfet,as hee was not likely to geue him any reaſonable reſolution in the cauſe.

One *Eudamidas* brother to king *Agis* of *Lacedemonia*, cõming by *Zenocrates* ſchoole and looking in,ſaw him ſit in his chaire,diſputing with a long hoare beard, asked who it was, one anſwered, Sir it is a wiſe man and one of them that ſearches after vertue, and if he haue not yet found it quoth *Eudamidas* when will he vſe it, that now at this yeares is ſeeking after it, as who would ſay it is not time to talke of matters when they ſhould be put in execution,nor for an old man to be to ſeeke what vertue is,which all his youth he ſhould haue had in exerciſe.

Another time comming to heare a notable Philoſopher diſpute,it happened, that all was ended euen as he came, and one of his familiers would haue had him requeſted the Philoſopher to beginne againe, that were indecent and nothing ciuill quoth *Eudamidas*,for if he ſhould come to me ſupperleſſe when I had ſupped before, were it ſeemely for him to pray me to ſuppe againe for his companie?

And the place makes a thing decent or indecent,in which conſideration one *Euboidas* being ſent Embaſſadour into a forraine realme

realme, ſome of his familiars tooke occaſion at the table to praiſe the wiues and women of that country in preſence of their owne husbands, which th'embaſſadour miſliked, and when ſupper was ended and the gueſtes departed, tooke his familiars aſide, and told them that is was nothing decent in a ſtrange country to praiſe the women, nor ſpecially a wife before her husbands face, for inconueniencie that might riſe thereby, aſwell to the prayſer as to the woman, and that the chiefe commendation of a chaſt matrone, was to be knowen onely to her husband, and not to be obſerued by ſtraungers and gueſtes.

And in the vſe of apparell there is no litle decency and vndecencie to be perceiued, as well for the faſhion as the ſtuffe, for it is comely that euery eſtate and vocation ſhould be knowen by the differences of their habit: a clarke from a lay man: a gentleman from a yeoman: a ſouldier from a citizen, and the chiefe of euery degree frō their inferiours, becauſe in confuſion and diſorder there is no manner of decencie.

The Romaines of any other people moſt ſeuere cēſurers of decencie, thought no vpper garment ſo comely for a ciuill man as a long playted gowne, becauſe it ſheweth much grauitie & alſo pudicitie, hiding euery member of the body which had not bin pleaſant to behold. In ſomuch as a certain *Proconſull* or Legat of theirs dealing one day with *Ptolome* king of Egipt, ſeeing him clad in a ſtraite narrow garment very laſciuiouſly, diſcouering euery part of his body, gaue him a great checke for it: and ſaid, that vnleſſe he vſed more ſad and comely garments, the Romaines would take no pleaſure to hold amitie with him, for by the wantonnes of his garment they would iudge the vanitie of his mind, not to be worthy of their conſtant friendſhip. A pleaſant old courtier wearing one day in the ſight of a great councellour, after the new guiſe, a french cloake skarce reaching to the waſt, a long beaked doublet hanging downe to his thies, & an high paire of ſilke netherſtocks that couered all his buttockes and loignes, the Councellor marueled to ſee him in that ſort diſguiſed, and otherwiſe than he had bin woont to be. Sir quoth the Gentleman to excuſe it: if I ſhould not be able whan I had need to piſſe out of my doublet, and to do the reſt in my netherſtocks (vſing the plaine terme) all men would

ſay I were but a lowte, the Councellor laughed hartily at the abſurditie of the ſpeech, but what would thoſe ſower fellowes of Rome haue ſaid trowe ye? truely in mine opinion, that all ſuch perſons as take pleaſure to ſhew their limbes, ſpecially thoſe that nature hath cõmanded out of ſight, ſhould be inioyned either to go ſtarke naked, or elſe to reſort backe to the comely and modeſt faſhion of their owne countrie apparell, vſed by their old honorable auncеſtors.

And there is a decẽcy of apparrel in reſpect of the place where it is to be vſed: as, in the Court to be richely apparrelled: in the countrey to weare more plain & homely garmẽts. For who who would not thinke it a ridiculous thing to ſee a Lady in her milke-houſe with a veluet gowne, and at a bridall in her caſſock of mockado: a Gentleman of the Countrey among the buſhes and briers, goe in a pounced dublet and a paire of embrodered hoſen, in the Citie to weare a friſe Ierkin and a paire of leather breeches? yet ſome ſuch phantaſticals haue I knowen, and one a certaine knight, of all other the moſt vaine, who commonly would come to the Seſſions, and other ordinarie meetings and Commiſſions in the Countrey, ſo bedeckt with buttons and aglets of gold and ſuch coſtly embroderies, as the poore plaine men of the Countrey called him (for his gayneſſe) the golden knight. Another for the like cauſe was called Saint Sunday: I thinke at this day they be ſo farre ſpent, as either of thẽ would be content with a good cloath cloake: and this came by want of diſcretion, to diſcerne and deeme right of decencie, which many Gentlemen doe wholly limite by the perſon or degree, where reaſon doeth it by the place and preſence: which may be ſuch as it might very well become a great Prince to weare courſer apparrell than in another place or preſence a meaner perſon.

Neuertheleſſe in the vſe of a garment many occaſions alter the decencie, ſometimes the qualitie of the perſon, ſometimes of the caſe, otherwhiles the countrie cuſtome, and often the conſtitution of lawes, and the very nature of vſe it ſelfe. As for example a king and prince may vſe rich and gorgious apparell decently, ſo cannot a meane perſon doo, yet if an herald of armes to whom a king giueth his gowne of cloth of gold, or to whom it was incident as a fee of his office, do were the ſame, he doth it decently, becauſe ſuch hath

hath alwaies bene th'allowances of heraldes: but if ſuch herald haue worne out, or ſold, or loſt that gowne, to buy him a new of the like ſtuffe with his owne mony and to weare it, is not decent in the eye and iudgement of them that know it.

And the country cuſtome maketh things decent in vſe, as in Aſia for all men to weare long gownes both a foot and horſebacke: in Europa ſhort gaberdins, or clokes, or iackets, euen for their vpper garments. The Turke and Perſian to weare great tolibants of ten, fifteene, and twentie elles of linnen a peece vpon their heads, which can not be remooued: in Europe to were caps or hats, which vpon euery occaſion of ſalutation we vſe to put of, as a ſigne of reuerence. In th'Eaſt partes the men to make water couring like women, with vs ſtanding at a wall. With them to congratulat and ſalute by giuing a becke with the head, or a bende of the bodie, with vs here in England, and in Germany, and all other Northerne parts of the world to ſhake handes. In France, Italie, and Spaine to embrace ouer the ſhoulder, vnder the armes, at the very knees, according the ſuperiors degree. With vs the wemen giue their mouth to be kiſſed, in other places their cheek, in many places their hand, or in ſteed of an offer to the hand, to ſay theſe words *Bezo los manos*. And yet ſome others ſurmounting in all courtly ciuilitie will ſay, *Los manos & los piedes*. And aboue that reach too, there be that will ſay to the Ladies, *Lombra de ſus piſadas*, the ſhadow of your ſteps. Which I recite vnto you to ſhew the phraſe of thoſe courtly ſeruitours in yeelding the miſtreſſes honour and reuerence.

And it is ſeen that very particular vſe of it ſelfe makes a matter of much decencie and vndecencie, without any countrey cuſtome or allowance, as if one that hath many yeares worne a gowne ſhall come to be ſeen weare a iakquet or ierkin, or he that hath many yeares worne a beard or long haire among thoſe that had done the contrary, and come ſodainly to be pold or ſhauen, it will ſeeme onely to himſelfe, a deshight and very vndecent, but alſo to all others that neuer vſed to go ſo, vntill the time and cuſtome haue abrogated that miſlike.

So was it here in England till her Maieſties moſt noble father for diuers good reſpects, cauſed his owne head and all his Courtiers to be polled and his beard to be cut ſhort. Before that time it

was thought more decent both for old men and young to be all ſhauen and to weare long haire either rounded or ſquare. Now againe at this time, the young Gentlemen of the Court haue taken vp the long haire trayling on their ſhoulders, and thinke it more decent: for what reſpect I would be glad to know.

The Lacedemonians bearing long buſhes of haire, finely kept & curled vp, vſed this ciuill argument to maintaine that cuſtome. Haire (ſay they) is the very ornament of nature appointed for the head, which therfore to vſe in his moſt ſumptuous degree is comely, ſpecially for them that be Lordes, Maiſters of men, and of a free life, hauing abilitie & leaſure inough to keepe it cleane, and ſo for a ſigne of ſeignorie, riches and libertie, the maſters of the Lacedemonians vſed long haire. But their vaſſals, ſeruauntsand ſlaues vſed it ſhort or ſhauen in ſigne of ſeruitude and becauſe they had no meane nor leaſure to kembe and keepe it cleanely. It was beſides comberſome to them hauing many buſineſſe to attende, in ſome ſeruices there might no maner of filth be falling from their heads. And to all ſouldiers it is very noyſome and a daungerous diſauantage in the warres or in any particular combat, which being the moſt comely profeſſion of euery noble young Gentleman, it ought to perſwade them greatly from wearing long haire. If there be any that ſeeke by long haire to helpe or to hide an ill featured face, it is in them allowable ſo to do, becauſe euery man may decently reforme by arte, the faultes and imperfections that nature hath wrought in them.

And all ſingularities or affected parts of a mãs behauiour ſeeme vndecẽt, as for one man to march or iet in the ſtreet more ſtately, or to looke more ſolẽpnely, or to go more gayly & in other coulours or faſhioned garmẽts then another of the ſame degree and eſtate.

Yet ſuch ſingularities haue had many times both good liking and good ſucceſſe, otherwiſe then many would haue looked for. As when *Dinocrates* the famous architect, deſirous to be knowen to king *Alexander* the great, and hauing none acquaintance to bring him to the kings ſpeech, he came one day to the Court very ſtrangely apparelled in long skarlet robes, his head compaſt with a garland of Laurell, and his face all to be ſlicked with ſweet oyle, and ſtoode in the kings chamber, motioning nothing to any man:

newes

newes of this ſtranger came to the king, who cauſed him to be brought to his preſence, and asked his name, and the cauſe of his repaire to the Court. He aunſwered, his name was *Dinocrates* the Architect, who came to preſent his Maieſtie with a platforme of his owne deuiſing, how his Maieſtie might buylde a Citie vpon the mountaine Athos in Macedonia, which ſhould beare the figure of a mans body, and tolde him all how. Forſooth the breaſt and bulke of his body ſhould reſt vpon ſuch a flat: that hil ſhould be his head, all ſet with foregrowen woods like haire: his right arme ſhould ſtretch out to ſuch a hollow bottome as might be like his hand: holding a diſh conteyning al the waters that ſhould ſerue that Citie: the left arme with his hand ſhould hold a valley of all the orchards and gardens of pleaſure pertaining thereunto: and either legge ſhould lie vpon a ridge of rocke, very gallantly to behold, and ſo ſhould accompliſh the full figure of a man. The king asked him what commoditie of ſoyle, or ſea, or nauigable riuer lay neere vnto it, to be able to ſuſtaine ſo great a number of inhabitants. Truely Sir (quoth *Dinocrates*) I haue not yet conſidered thereof: for in trueth it is the bareſt part of all the Countrey of Macedonia. The king ſmiled at it, and ſaid very honourably, we like your deuice well, and meane to vſe your ſeruice in the building of a Citie, but we wil chuſe out a more commodious ſcituation: and made him attend in that voyage in which he conquered Aſia and Egypt, and there made him chiefe Surueyour of his new Citie of Alexandria. Thus did *Dinocrates* ſingularitie in attire greatly further him to his aduancement.

Yet are generally all rare things and ſuch as breede maruell & admiration ſomewhat holding of the vndecent, as when a man is bigger & exceeding the ordinary ſtature of a man like a Giaunt, or farre vnder the reaſonable and common ſize of men, as a dwarfe, and ſuch vndecencies do not angre vs, but either we pittie them or ſcorne at them.

But at all inſolent and vnwoonted partes of a mans behauiour, we find many times cauſe to miſlike or to be miſtruſtfull, which proceedeth of ſome vndecency that is in it, as when a man that hath alwaies bene ſtrange & vnacquainted with vs, will ſuddenly become our familiar and domeſtick: and another that hath bene

alwaies ſterne and churliſh, wilbe vpon the ſuddaine affable and curteous, it is neyther a comely ſight, nor a ſigne of any good towardes vs. Which the ſubtill Italian well obſerued by the ſucceſſes thereof, ſaying in Prouerbe.

Chi me ſa meglio che non ſuole,
Tradito me ha o tradir me vuolo.

He that ſpeakes me fairer, than his woont was too
Hath done me harme, or meanes for to doo.

Now againe all maner of conceites that ſtirre vp any vehement paſſion in a man, doo it by ſome turpitude or euill and vndecency that is in them, as to make a man angry there muſt be ſome iniury or contempt offered, to make him enuy there muſt proceede ſome vndeſerued proſperitie of his egall or inferiour, to make him pitie ſome miſerable fortune or ſpectakle to behold.

And yet in euery of theſe paſſions being as it were vndecencies, there is a comelineſſe to be diſcerned, which ſome men can keepe and ſome men can not, as to be angry, or to enuy, or to hate, or to pitie, or to be aſhamed decently, that is none otherwiſe then reaſon requireth. This ſurmiſe appeareth to be true, for *Homer* the father of Poets writing that famous and moſt honourable poeme called the *Illiades* or warres of Troy: made his commẽcement the magnanimous wrath and anger of *Achilles* in his firſt verſe thus: μηνιν αειδε θεα πηληϊαδεω. ἀχιλῆος. Sing foorth my muſe the wrath of *Achilles Peleus* ſonne: which the Poet would neuer hauedone if the wrath of a prince had not beene in ſome ſort comely & allowable. But when *Arrianus* and *Curtius* hiſtoriographers that wrote the noble geſtes of king *Alexander* the great, came to prayſe him for many things, yet for his wrath and anger they reproched him, becauſe it proceeded not of any magnanimitie, but vpon ſurfet & diſtemper in his diet, nor growing of any iuſt cauſes, was exerciſed to the deſtruction of his deareſt friends and familiers, and not of his enemies, nor any other waies ſo honorably as th'others was, and ſo could not be reputed a decent and comely anger.

So may al your other paſſions be vſed decently though the very matter of their originall be grounded vpon ſome vndecencie, as it is written by a certaine king of Egypt, who looking out of his window,

window,and ſeing his owne ſonne for ſome grieuous offence, carried by the officers of his iuſtice to the place of execution: he neuer once changed his countenance at the matter, though the ſight were neuer ſo full of ruth and atrocitie. And it was thought a decent countenance and conſtant animoſitie in the king to be ſo affected, the caſe concerning ſo high and rare a peece of his owne iuſtice. But within few daies after when he beheld out of the ſame window an old friend and familiar of his, ſtand begging an almes in the ſtreete,he wept tenderly, remembring their old familiarity and conſidering how by the mutabilitie of fortune and frailtie of mãs eſtate, it might one day come to paſſe that he himſelfe ſhould fall into the like miſerable eſtate. He therfore had a remorſe very comely for a king in that behalfe, which alſo cauſed him to giue order for his poore friends plentiful reliefe.

But generally to weepe for any ſorrow (as one may doe for pitie)is not ſo decent in a man: and therefore all high minded perſons,when they cannot chuſe but ſhed teares,wil turne away their face as a countenance vndecent for a man to ſhew, and ſo will the ſtanders by till they haue ſuppreſt ſuch paſſiõ,thinking it nothing decent to behold ſuch an vncomely countenance. But for Ladies and women to weepe and ſhed teares at euery little greefe,it is nothing vncomely,but rather a ſigne of much good nature & meeknes of minde, a moſt decent propertie for that ſexe, and therefore they be for the more part more deuout and charitable,and greater geuers of almes than men, and zealous relieuers of priſoners, and beſeechers of pardons,and ſuch like parts of commiſeration. Yea they be more than ſo too:for by the common prouerbe,a woman will weepe for pitie to ſee a goſling goe barefoote.

But moſt certainly all things that moue a man to laughter, as doe theſe ſcurrilities & other ridiculous behauiours, it is for ſome vndecencie that is foũd in them:which maketh it decent for euery man to laugh at them. And therefore when we ſee or heare a natural foole and idiot doe or ſay any thing fooliſhly, we laugh not at him: but when he doeth or ſpeaketh wiſely, becauſe that is vnlike him ſelfe: and a buffonne or counterfet foole, to heare him ſpeake wiſely which is like himſelfe, it is no ſport at all, but for ſuch a counterfait to talke and looke fooliſhly it maketh vs laugh,

becauſe it is no part of his naturall, for in euery vncomlineſſe there muſt be a certaine abſurditie and diſproportion to nature, and the opinion of the hearer or beholder to make the thing ridiculous. But for a foole to talke fooliſhly or a wiſeman wiſely, there is no ſuch abſurditie or diſproportion.

And though at all abſurdities we may decently laugh, & when they be no abſurdities not decently, yet in laughing is there an vndecencie for other reſpectes ſometime, than of the matter it ſelfe, Which made *Philippus* ſonne to the firſt Chriſten Emperour, *Philippus Arabicus* ſitting with his father one day in the theatre to behold the ſports, giue his father a great rebuke becauſe he laughed, ſaying that it was no comely countenance for an Emperour to bewray in ſuch a publicke place, nor ſpecially to laugh at euery fooliſh toy: the poſteritie gaue the ſonne for that cauſe the name of *Philippus Agelaſtos* or without laughter.

I haue ſeene forraine Embaſſadours in the Queenes preſence laugh ſo diſſolutely at ſome rare paſtime or ſport that hath beene made there, that nothing in the world could worſe haue becomen them, and others very wiſe men, whether it haue ben of ſome pleaſant humour and complexion, or for other default in the ſpleene, or for ill education or cuſtome, that could not vtter any graue and earneſt ſpeech without laughter, which part was greatly diſcommended in them.

And *Cicero* the wiſeſt of any Romane writers, thought it vncomely for a man to daunce: ſaying, *Saltantem ſobrium vidi neminem.* I neuer ſaw any man daunce that was ſober and in his right wits, but there by your leaue he failed, nor our young Courtiers will allow it, beſides that it is the moſt decent and comely demeanour of all exultations and reioycements of the hart, which is no leſſe naturall to man then to be wiſe or well learned, or ſober.

To tell you the decencies of a number of other behauiours, one might do it to pleaſe you with pretie reportes, but to the skilfull Courtiers it ſhalbe nothing neceſſary, for they know all by experience without learning. Yet ſome few remembraunces wee will make you of the moſt materiall, which our ſelues haue obſerued, and ſo make an end.

It is decent to be affable and curteous at meales & meetings, in open

open aſſemblies more ſolemne and ſtraunge, in place of authoritie and iudgement not familiar nor pleaſant, in counſell ſecret and ſad, in ordinary conferences eaſie and apert, in conuerſation ſimple, in capitulation ſubtill and miſtruſtfull, at mournings and burials ſad and ſorrowfull, in feaſts and bankets merry & ioyfull, in houſhold expence pinching and ſparing, in publicke entertainement ſpending and pompous. The Prince to be ſumptuous and magnificent, the priuate man liberall with moderation, a man to be in giuing free, in asking ſpare, in promiſe ſlow, in performance ſpeedy, in contract circumſpect but iuſt, in amitie ſincere, in ennimitie wily and cautelous [*dolus an virtus quis in hoſte requirit*, ſaith the Poet] and after the ſame rate euery ſort and maner of buſineſſe or affaire or action hath his decencie and vndecencie, either for the time or place or perſon or ſome other circumſtaunce, as Prieſts to be ſober and ſad, a Preacher by his life to giue good example, a Iudge to be incorrupted, ſolitarie and vnacquainted with Courtiers or Courtly entertainements, & as the Philoſopher ſaith *Oportet inducē eſſe rudem & ſimplicem*, without plaite or wrinkle, ſower in looke and churliſh in ſpeach, contrariwiſe a Courtly Gentleman to be loftie and curious in countenaunce, yet ſometimes a creeper and a curry fauell with his ſuperiours.

And touching the perſon, we ſay it is comely for a man to be a lambe in the houſe, and a Lyon in the field, appointing the decencie of his qualitie by the place, by which reaſon alſo we limit the comely parts of a woman to conſiſt in foure points, that is to be a ſhrewe in the kitchin, a ſaint in the Church, an Angell at the bourd, and an Ape in the bed, as the Chronicle reportes by Miſtreſſe *Shore* paramour to king *Edward* the fourth.

Then alſo there is a decency in reſpect of the perſons with whō we do negotiate, as with the great perſonages his egals to be ſolemne and ſurly, with meaner men pleaſant and popular, ſtoute with the ſturdie and milde with the meek, which is a moſt decent conuerſation and not reprochfull or vnſeemely, as the prouerbe goeth, by thoſe that vſe the contrary, a Lyon among ſheepe and a ſheepe among Lyons.

Right ſo in negotiating with Princes we ought to ſeeke their fauour by humilitie & not by ſternneſſe, nor to trafficke with thē

by way of indent or condition, but frankly and by manner of ſubmiſſion to their wils, for Princes may be lead but not driuen, nor they are to be vanquiſht by allegation, but muſt be ſuffred to haue the victorie and be relented vnto: nor they are not to be chalenged for right or iuſtice, for that is a maner of accuſation: nor to be charged with their promiſes, for that is a kinde of condemnation: and at their requeſt we ought not to be hardly entreated but eaſily, for that is a ſigne of deffidence and miſtruſt in their bountie and gratitude: nor to recite the good ſeruices which they haue receiued at our hāds, for that is but a kind of exprobratiō, but in crauing their bountie or largeſſe to remember vnto them all their former beneficences, making no mētion of our owne merites, & ſo it is thankfull, and in prayſing them to their faces to do it very modeſtly: and in their commendations not to be exceſſiue for that is tedious, and alwayes ſauours of ſuttelty more then of ſincere loue.

And in ſpeaking to a Prince the voyce ought to be lowe and not lowde nor ſhrill, for th'one is a ſigne of humilitie th'other of too much audacitie and preſumption. Nor in looking on them ſeeme to ouerlooke them, nor yet behold them too ſtedfaſtly, for that is a ſigne of impudence or litle reuerence, and therefore to the great Princes Orientall their ſeruitours ſpeaking or being ſpoken vnto abbaſe their eyes in token of lowlines, which behauiour we do not obſerue to our Princes with ſo good a diſcretion as they do: & ſuch as retire from the Princes preſence, do not by & by turne tayle to them as we do, but go backward or ſideling for a reaſonable ſpace, til they be at the wal or chāber doore paſſing out of ſight, and is thought a moſt decent behauiour to their ſoueraignes. I haue heard that king *Henry* th'eight her Maieſties father, though otherwiſe the moſt gentle and affable Prince of the world, could not abide to haue any man ſtare in his face or to fix his eye too ſteedily vpon him when he talked with them: nor for a common ſuter to exclame or cry out for iuſtice, for that is offenſiue and as it were a ſecret impeachement of his wrong doing, as happened once to a Knight in this Realme of great worſhip ſpeaking to the king. Nor in ſpeaches with them to be too long, or too much affected, for th'one is tedious th'other is irkſome, nor with lowd acclamations to applaude them, for that is too popular & rude and

betokens

betokens either ignoraunce, or ſeldome acceſſe to their preſence, or little frequenting their Courts: nor to ſhew too mery or light a countenance, for that is a ſigne of little reuerence and is a peece of a contempt.

And in gaming with a Prince it is decent to let him ſometimes win of purpoſe, to keepe him pleaſant, & neuer to refuſe his gift, for that is vndutifull: nor to forgiue him his loſſes, for that is arrogant: nor to giue him great gifts, for that is either inſolence or follie: nor to feaſt him with exceſſiue charge for that is both vaine and enuious, & therefore the wiſe Prince king *Henry* the ſeuenth her Maieſties grandfather, if his chaunce had bene to lye at any of his ſubiects houſes, or to paſſe moe meales then one, he that would take vpon him to defray the charge of his dyet, or of his officers and houſhold, he would be maruelouſly offended with it, ſaying what priuate ſubiect dare vndertake a Princes charge, or looke into the ſecret of his expēce? Her Maieſtie hath bene knowne oftentimes to miſlike the ſuperfluous expence of her ſubiects beſtowed vpon her in times of her progreſſes.

Likewiſe in matter of aduiſe it is neither decent to flatter him for that is ſeruile, neither to be to rough or plaine with him, for that is daungerous, but truly to Counſell & to admoniſh, graуely not greuouſly, ſincerely not ſourely: which was the part that ſo greatly commended *Cineas* Counſellour to king *Pirrhus*, who kept that decencie in all his perſwaſions, that he euer preuailed in aduice, and carried the king which way he would.

And in a Prince it is comely to giue vnasked, but in a ſubiect to aske vnbidden: for that firſt is ſigne of a bountifull mynde, this of a loyall & confident. But the ſubiect that craues not at his Princes hand, either he is of no deſert, or proud, or miſtruſtfull of his Princes goodneſſe: therefore king *Henry* th'eight to one that entreated him to remember one Sir *Anthony Rouſe* with ſome reward for that he had ſpent much and was an ill beggar: the king aunſwered (noting his inſolencie,) If he be aſhamed to begge, we are aſhamed to giue, and was neuertheleſſe one of the moſt liberall Princes of the world.

And yet in ſome Courts it is otherwiſe vſed, for in Spaine it is thought very vndecent for a Courtier to craue, ſuppoſing that it is

the part of an importune: therefore the king of ordinarie calleth euery ſecond, third or fourth yere for his Checker roll, and beſtoweth his *mercedes* of his owne meere motion, and by diſcretiō, according to euery mans merite and condition.

And in their commendable delights to be apt and accommodate, as if the Prince be geuen to hauking, hunting, riding of horſes, or playing vpon inſtruments, or any like exerciſe, the ſeruitour to be the ſame: and in their other appetites wherein the Prince would ſeeme an example of vertue, and would not miſlike to be egalled by others: in ſuch caſes it is decent their ſeruitours & ſubiects ſtudie to be like to them by imitation, as in wearing their haire long or ſhort, or in this or that ſort of apparrell, ſuch excepted as be only fitte for Princes and none els, which were vndecent for a meaner perſon to imitate or counterfet: ſo is it not comely to counterfet their voice, or looke, or any other geſtures that be not ordinary and naturall in euery common perſon: and therefore to go vpright, or ſpeake or looke aſſuredly, it is decent in euery man. But if the Prince haue an extraordinarie countenance or manner of ſpeech, or bearing of his body, that for a common ſeruitour to counterfet is not decent, and therefore it was miſliked in the Emperor *Nero*, and thought vncomely for him to counterfet *Alexander* the great, by holding his head a little awrie, & neerer toward the tone ſhoulder, becauſe it was not his owne naturall.

And in a Prince it is decent to goe ſlowly, and to march with leyſure, and with a certaine granditie rather than grauitie: as our ſoueraine Lady and miſtreſſe, the very image of maieſtie and magnificence, is accuſtomed to doe generally, vnleſſe it be when ſhe walketh apace for her pleaſure, or to catch her a heate in the colde mornings.

Neuertheleſſe, it is not ſo decent in a meaner perſon, as I haue obſerued in ſome counterfet Ladies of the Countrey, which vſe it much to their owne deriſion. This comelines was wanting in Queene *Marie*, otherwiſe a very good and honourable Princeſſe. And was ſome blemiſh to the Emperor *Ferdinando*, a moſt noble minded man, yet ſo careleſſe and forgetfull of himſelfe in that behalfe, as I haue ſeene him runne vp a paire of ſtaires ſo ſwift and nimble a pace, as almoſt had not become a very meane man, who had

had not gone in ſome haſtie buſineſſe.

And in a noble Prince nothing is more decent and welbeſeeming his greatneſſe, than to ſpare foule ſpeeches, for that breedes hatred, and to let none humble ſuiters depart out of their preſence (as neere as may be) miſcontented. Wherein her Maieſtie hath of all others a moſt Regall gift, and nothing inferior to the good Prince *Titus Veſpaſianus* in that point.

Alſo, not to be paſſionate for ſmall detriments or offences, nor to be a reuenger of them, but in caſes of great iniurie, and ſpecially of diſhonors: and therein to be very ſterne and vindicatiue, for that ſauours of Princely magnanimitie: nor to ſeeke reuenge vpon baſe and obſcure perſons, ouer whom the conqueſt is not glorious, nor the victorie honourable, which reſpect moued our ſoueraign Lady (keeping alwaies the decorum of a Princely perſon) at her firſt comming to the crowne, when a knight of this Realme, who had very inſolently behaued himſelfe toward her when ſhe was Lady *Elizabeth*, fell vpon his knee to her, and beſought her pardon: ſuſpecting (as there was good cauſe) that he ſhould haue bene ſent to the Tower, ſhe ſaid vnto him moſt mildly: do you not know that we are deſcended of the Lion, whoſe nature is not to harme or pray vpon the mouſe, or any other ſuch ſmall vermin?

And with theſe exãples I thinke ſufficient to leaue, geuing you information of this one point, that all your figures Poeticall or Rhethoricall, are but obſeruations of ſtrange ſpeeches, and ſuch as without any arte at al we ſhould vſe, & cõmonly do, euen by very nature without diſcipline. But more or leſſe aptly and decently, or ſcarcely, or abundantly, or of this or that kind of figure, & one of vs more thẽ another, according to the diſpoſitiõ of our nature, cõſtitutiõ of the heart, & facilitie of each mans vtterãce: ſo as we may conclude, that nature her ſelfe ſuggeſteth the figure in this or that forme: but arte aydeth the iudgement of his vſe and application, which geues me occaſion finally and for a full concluſion to this whole treatiſe, to enforme you in the next chapter how art ſhould be vſed in all reſpects, and ſpecially in this behalfe of language, and when the naturall is more commendable then the artificiall, and contrariwiſe.

CHAP. XXV.

That the good Poet or maker ought to diſſemble his arte, and in what caſes the artificiall is more commended then the naturall, and contrariwiſe.

AND now (moſt excellent Queene) hauing largely ſaid of Poets & Poeſie, and about what matters they be employed: then of all the commended fourmes of Poemes, thirdly of metricall proportions, ſuch as do appertaine to our vulgar arte: and laſt of all ſet forth the poeticall ornament cõſiſting chiefly in the beautie and gallantneſſe of his language and ſtile, and ſo haue apparelled him to our ſeeming, in all his gorgious habilliments, and pulling him firſt from the carte to the ſchoole, and from thence to the Court, and preferred him to your Maieſties ſeruice, in that place of great honour and magnificence to geue enterteinment to Princes, Ladies of honour, Gentlewomen and Gentlemen, and by his many moodes of skill, to ſerue the many humors of men thither haunting and reſorting, ſome by way of ſolace, ſome of ſerious aduiſe, and in matters aſwell profitable as pleaſant and honeſt. Wee haue in our humble conceit ſufficiently perfourmed our promiſe or rather dutie to your Maieſtie in the deſcription of this arte, ſo alwaies as we leaue him not vnfurniſht of one peece that beſt beſeemes that place of any other, and may ſerue as a principall good leſſon for al good makers to beare cõtinually in mind, in the vſage of this ſcience: which is, that being now lately become a Courtier he ſhew not himſelf a craftsman, & merit to be diſgraded, & with ſcorne ſent back againe to the ſhop, or other place of his firſt facultie and calling, but that ſo wiſely & diſcreetly he behaue himſelfe as he may worthily retaine the credit of his place, and profeſſion of a very Courtier, which is in plaine termes, cunningly to be able to diſſemble. But (if it pleaſe your Maieſtie) may it not ſeeme inough for a Courtier to know how to weare a fether, and ſet his cappe a flaunt, his chaine *en echarpe*, a ſtraight buskin *al ingleſſe*, a looſe *alo Turqueſque*, the cape *alla Spaniola*, the breech a *la Françoiſe*, and by twentie maner of new faſhioned garments to diſguiſe his body, and his face with as many countenances, whereof it ſeemes there be many that make a very arte, and ſtudie who can ſhew himſelfe moſt fine, I will not ſay moſt fooliſh and ridiculous? or perhaps rather

rather that he could diſſemble his conceits as well as his countenances, ſo as he neuer ſpeake as he thinkes, or thinke as he ſpeaks, and that in any matter of importance his words and his meaning very ſeldome meete: for ſo as I remember it was concluded by vs ſetting foorth the figure *Allegoria*, which therefore not impertinently we call the Courtier or figure of faire ſemblant, or is it not perchance more requiſite our courtly Poet do diſſemble not onely his countenances & cõceits, but alſo all his ordinary actions of behauiour or the moſt part of thē, whereby the better to winne his purpoſes & good aduantages, as now & then to haue a iourney or ſickneſſe in his ſleeue, thereby to ſhake of other importunities of greater conſequence, as they vſe their pilgrimages in Fraunce, the Diet in Spaine, the baines in Italy? and when a man is whole to faine himſelfe ſicke to ſhunne the buſineſſe in Court, to entertaine time and eaſe at home, to ſalue offences without diſcredite, to win purpoſes by mediation in abſence, which their preſence would eyther impeach or not greatly preferre, to harken after the popular opinions and ſpeech, to entend to their more priuate ſolaces, to practize more deepely both at leaſure & libertie, & when any publique affaire or other attēpt & counſaile of theirs hath not receaued good ſucceſſe, to auoid therby the Princes preſent reproofe, to coole their chollers by abſence, to winne remorſe by lamentable reports, and reconciliation by friends intreatie. Finally by ſequeſtring themſelues for a time fro the Court, to be able the freelier & cleerer to diſcerne the factions and ſtate of the Court and of al the world beſides, no leſſe then doth the looker on or beholder of a game better ſee into all points of auauntage, then the player himſelfe? and in diſſembling of diſeaſes which I pray you? for I haue obſerued it in the Court of Fraunce, not a burning feuer or a pluriſie, or a palſie, or the hydropick and ſwelling gowte, or any other like diſeaſe, for if they may be ſuch as may be either eaſily diſcerned or quickly cured, they be ill to diſſemble and doo halfe handſomly ſerue the turne.

But it muſt be either a dry dropſie, or a megrim or letarge, or a fiſtule *in ano*, or ſome ſuch other ſecret diſeaſe, as the common conuerſant can hardly diſcouer, and the Phiſition either not ſpeedily heale, or not honeſtly bewray? of which infirmities the ſcoffing

Paſquil wrote, *Vlcus veſicæ renum dolor in pene ſcirrus.* Or as I haue ſeene in diuers places where many make thẽſelues hart whole, whẽ in deede they are full ſicke, bearing it ſtoutly out to the hazard of their health, rather then they would be ſuſpected of any lothſome infirmity, which might inhibit thẽ frõ the Princes preſence, or enterteinmẽt of the ladies. Or as ſome other do to beare a port of ſtate & plentie when they haue neither penny nor poſſeſſion, that they may not ſeeme to droope, and be reiected as vnworthy or inſufficient for the greater ſeruices, or be pitied for their pouertie, which they hold for a marueilous diſgrace, as did the poore Squire of Caſtile, who had rather dine with a ſheepes head at home & drinke a cruſe of water to it, then to haue a good dinner giuen him by his friend who was nothing ignorant of his pouertie. Or as others do to make wiſe they be poore when they be riche, to ſhunne thereby the publicke charges and vocations, for men are not now a dayes (ſpecially in ſtates of *Oligarchie* as the moſt in our age) called ſomuch for their wiſedome as for their wealth, alſo to auoyde enuie of neighbours or bountie in conuerſation, for whoſoeuer is reputed rich cannot without reproch, but be either a lender or a ſpender. Or as others do to ſeeme very buſie when they haue nothing to doo, and yet will make themſelues ſo occupied and ouerladen in the Princes affaires, as it is a great matter to haue a couple of wordes with them, when notwithſtanding they lye ſleeping on their beds all an after noone, or ſit ſolemnly at cardes in their chambers, or enterteyning of the Dames, or laughing and gibing with their familiars foure houres by the clocke, whiles the poore ſuter deſirous of his diſpatch is aunſwered by ſome Secretarie or page *il fault attendre, Monſieur* is diſpatching the kings buſineſſe into Languedock, Prouence, Piemont, a common phraſe with the Secretaries of Frãce. Or as I haue obſerued in many of the Princes Courts of Italie, to ſeeme idle when they be earneſtly occupied & entend to nothing but miſchieuous practizes, and do buſily negotiat by coulor of otiation. Or as others of them that go ordinarily to Church and neuer pray to winne an opinion of holineſſe: or pray ſtill apace, but neuer do good deede, and geue a begger a penny and ſpend a pound on a harlot, to ſpeake faire to a mans face, and foule behinde his backe, to ſet him at his trencher and yet

ſit

ſit on his skirts for ſo we vſe to ſay by a fayned friend, then alſo to be rough and churliſh in ſpeach and apparance, but inwardly affectionate and fauouring, as I haue ſene of the greateſt podeſtates and graueſt iudges and Preſidentes of Parliament in Fraunce.

Theſe & many ſuch like diſguiſings do we find in mans behauiour, & ſpecially in the Courtiers of forraine Countreyes, where in my youth I was brought vp, and very well obſerued their maner of life and conuerſation, for of mine owne Countrey I haue not made ſo great experience. Which parts, neuertheleſſe, we allow not now in our Engliſh maker, becauſe we haue geuen him the name of an honeſt man, and not of an hypocrite: and therefore leauing theſe manner of diſſimulations to all baſe-minded men, & of vile nature or miſterie, we doe allow our Courtly Poet to be a diſſembler only in the ſubtilties of his arte: that is, when he is moſt artificiall, ſo to diſguiſe and cloake it as it may not appeare, nor ſeeme to proceede from him by any ſtudie or trade of rules, but to be his naturall: nor ſo euidently to be deſcried, as euery ladde that reades him ſhall ſay he is a good ſcholler, but will rather haue him to know his arte well, and little to vſe it.

And yet peraduenture in all points it may not be ſo taken, but in ſuch onely as may diſcouer his groſſenes or his ignorance by ſome ſchollerly affectation: which thing is very irkeſome to all men of good trayning, and ſpecially to Courtiers. And yet for all that our maker may not be in all caſes reſtrayned, but that he may both vſe, and alſo manifeſt his arte to his great praiſe, and need no more be aſhamed thereof, than a ſhomaker to haue made a cleanly ſhoe, or a Carpenter to haue buylt a faire houſe. Therefore to diſcuſſe and make this point ſomewhat cleerer, to weete, where arte ought to appeare, and where not, and when the naturall is more commendable than the artificiall in any humane action or workmanſhip, we wil examine it further by this diſtinction.

In ſome caſes we ſay arte is an ayde and coadiutor to nature, and a furtherer of her actions to good effect, or peraduenture a meane to ſupply her wants, by renforcing the cauſes wherein ſhee is impotent and defectiue, as doth the arte of phiſicke, by helping the naturall concoction, retention, diſtribution, expulſion, and other vertues, in a weake and vnhealthie bodie. Or as the good gar-

diner ſeaſons his ſoyle by ſundrie ſorts of compoſt: as mucke or marle, clay or ſande, and many times by bloud, or lees of oyle or wine, or ſtale, or perchaunce with more coſtly drugs: and waters his plants, and weedes his herbes and floures, and prunes his branches, and vnleaues his boughes to let in the ſunne: and twentie other waies cheriſheth them, and cureth their infirmities, and ſo makes that neuer, or very ſeldome any of them miſcarry, but bring foorth their flours and fruites in ſeaſon. And in both theſe caſes it is no ſmal praiſe for the Phiſition & Gardiner to be called good and cunning artificers.

In another reſpect arte is not only an aide and coadiutor to nature in all her actions, but an alterer of them, and in ſome ſort a ſurmounter of her skill, ſo as by meanes of it her owne effects ſhall appeare more beautifull or ſtraunge and miraculous, as in both caſes before remembred. The Phiſition by the cordials hee will geue his patient, ſhall be able not onely to reſtore the decayed ſpirites of man, and render him health, but alſo to prolong the terme of his life many yeares ouer and aboue the ſtint of his firſt and naturall conſtitution. And the Gardiner by his arte will not onely make an herbe, or flowr, or fruite, come forth in his ſeaſon without impediment, but alſo will embelliſh the ſame in vertue, ſhape, odour and taſte, that nature of her ſelfe woulde neuer haue done: as to make the ſingle gilliflowre, or marigold, or daiſie, double: and the white roſe, redde, yellow, or carnation, a bitter mellon ſweete; a ſweete apple, ſoure; a plumme or cherrie without a ſtone; a peare without core or kernell, a goord or coucumber like to a horne, or any other figure he will: any of which things nature could not doe without mans help and arte. Theſe actions alſo are moſt ſingular, when they be moſt artificiall.

In another reſpect, we ſay arte is neither an aider nor a ſurmoũter, but onely a bare immitatour of natures works, following and counterfeyting her actions and effects, as the Marmeſot doth many countenances and geſtures of man, of which ſorte are the artes of painting and keruing, whereof one repreſents the naturall by light colour and ſhadow in the ſuperficiall or flat, the other in a body maſſife expreſſing the full and emptie, euen, extant, rabbated, hollow, or whatſoeuer other figure and paſſion of quantitie.

So

So alſo the Alchimiſt counterfeits gold, ſiluer, and all other metals, the Lapidarie pearles and pretious ſtones by glaſſe and other ſubſtances falſified, and ſophiſticate by arte. Theſe men alſo be praiſed for their craft, and their credit is nothing empayred, to ſay that their concluſions and effects are very artificiall. Finally in another reſpect arte is as it were an encountrer and contrary to nature, producing effects neither like to hers, nor by participation with her operations, nor by imitation of her paternes, but makes things and produceth effects altogether ſtrange and diuerſe, & of ſuch forme & qualitie (nature alwaies ſupplying ſtuffe) as ſhe neuer would nor could haue done of her ſelfe, as the carpenter that builds a houſe, the ioyner that makes a table or a bedſtead, the tailor a garment, the Smith a locke or a key, and a number of like in which caſe the workman gaineth reputation by his arte, and praiſe when it is beſt expreſſed & moſt apparāt, & moſt ſtudiouſly. Man alſo in all his actiōs that be not altogether naturall, but are gotten by ſtudy & diſcipline or exerciſe, as to daunce by meaſures to ſing by note, to play on the lute, and ſuch like, it is a praiſe to be ſaid an artificiall dauncer, ſinger, & player on inſtruments, becauſe they be not exactly knowne or done, but by rules & precepts or teaching of ſchoolemaſters. But in ſuch actiōs as be ſo naturall & proper to man, as he may become excellent therein without any arte or imitation at all, (cuſtome and exerciſe excepted, which are requiſite to euery action not numbred among the vitall or animal) and wherein nature ſhould ſeeme to do amiſſe, and man ſuffer reproch to be found deſtitute of them: in thoſe to ſhew himſelfe rather artificiall then naturall, were no leſſe to be laughed at, then for one that can ſee well inough, to vſe a paire of ſpectacles, or not to heare but by a trunke put to his eare, nor feele without a paire of ennealed glooues, which things in deed helpe an infirme ſence, but annoy the perfit, and therefore ſhewing a diſabilitie naturall mooue rather to ſcorne then commendation, and to pitie ſooner then to prayſe. But what elſe is language and vtterance, and diſcourſe & perſuaſion, and argument in man, then the vertues of a well conſtitute body and minde, little leſſe naturall then his very ſenſuall actions, ſauing that the one is perfited by nature at once, the other not without exerciſe & iteration? Peraduenture alſo it wilbe gran-

diner ſeaſons his ſoyle by ſundrie ſorts of compoſt: as mucke or marle, clay or ſande, and many times by bloud, or lees of oyle or wine, or ſtale, or perchaunce with more coſtly drugs: and waters his plants, and weedes his herbes and floures, and prunes his branches, and vnleaues his boughes to let in the ſunne: and twentie other waies cheriſheth them, and cureth their infirmities, and ſo makes that neuer, or very ſeldome any of them miſcarry, but bring foorth their flours and fruites in ſeaſon. And in both theſe caſes it is no ſmal praiſe for the Phiſition & Gardiner to be called good and cunning artificers.

In another reſpect arte is not only an aide and coadiutor to nature in all her actions, but an alterer of them, and in ſome ſort a ſurmounter of her skill, ſo as by meanes of it her owne effects ſhall appeare more beautifull or ſtraunge and miraculous, as in both caſes before remembred. The Phiſition by the cordials hee will geue his patient, ſhall be able not onely to reſtore the decayed ſpirites of man, and render him health, but alſo to prolong the terme of his life many yeares ouer and aboue the ſtint of his firſt and naturall conſtitution. And the Gardiner by his arte will not onely make an herbe, or flowr, or fruite, come forth in his ſeaſon without impediment, but alſo will embelliſh the ſame in vertue, ſhape, odour and taſte, that nature of her ſelfe woulde neuer haue done: as to make the ſingle gilliflowre, or marigold, or daiſie, double: and the white roſe, redde, yellow, or carnation, a bitter mellon ſweete; a ſweete apple, ſoure; a plumme or cherrie without a ſtone; a peare without core or kernell, a goord or coucumber like to a horne, or any other figure he will: any of which things nature could not doe without mans help and arte. Theſe actions alſo are moſt ſingular, when they be moſt artificiall.

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ted, that a man ſees better and diſcernes more brimly his collours, and heares and feeles more exactly by vſe and often hearing and feeling and ſeing. & though it be better to ſee with ſpectacles then not to ſee at all, yet is their praiſe not egall nor in any mans iudgement comparable: no more is that which a Poet makes by arte and precepts rather then by naturall inſtinct: and that which he doth by long meditation rather then by a ſuddaine inſpiration, or with great pleaſure and facillitie then hardly (and as they are woont to ſay) in ſpite of Nature or Minerua, then which nothing can be more irkſome or ridiculous.

And yet I am not ignorant that there be artes and methodes both to ſpeake and to perſwade and alſo to diſpute, and by which the naturall is in ſome ſorte relieued, as th'eye by his ſpectacle, I ſay relieued in his imperfection, but not made more perfit then the naturall, in which reſpect I call thoſe artes of Grammer, *Logicke*, and *Rhetorick* not bare imitations, as the painter or keuers craft and worke in a forraine ſubiect viz. a liuely purtraite in his table of wood, but by long and ſtudious obſeruation rather a repetitiō or reminiſcens naturall, reduced into perfection, and made prompt by vſe and exerciſe. And ſo whatſoeuer a man ſpeakes or perſwades he doth it not by imitation artificially, but by obſeruation naturally (though one follow another) becauſe it is both the ſame and the like that nature doth ſuggeſt: but if a popingay ſpeake, ſhe doth it by imitation of mans voyce artificially and not naturally being the like, but not the ſame that nature doth ſuggeſt to man. But now becauſe our maker or Poet is to play many parts and not one alone, as firſt to deuiſe his plat or ſubiect, then to faſhion his poeme, thirdly to vſe his metricall proportions, and laſt of all to vtter with pleaſure and delight, which reſtes in his maner of language and ſtile as hath bene ſaid, whereof the many moodes and ſtraunge phraſes are called figures, it is not altogether with him as with the crafts man, nor altogither otherwiſe then with the crafts man, for in that he vſeth his metricall proportions by appointed and harmonicall meaſures and diſtaunces, he is like the Carpenter or Ioyner, for borrowing their tymber and ſtuffe of nature, they appoint and order it by art otherwiſe then nature would doe, and worke effects in apparance contrary to hers. Alſo in that

which

which the Poet ſpeakes or reports of another mans tale or doings, as *Homer* of *Priamus* or *Vliſſes*, he is as the painter or keruer that worke by imitation and repreſentation in a forrein ſubiect, in that he ſpeakes figuratiuely, or argues ſubtillie, or perſwades copiouſly and vehemently, he doth as the cunning gardiner that vſing nature as a coadiutor, furders her concluſions & many times makes her effectes more abſolute and ſtraunge. But for that in our maker or Poet, which reſtes onely in deuiſe and iſſues from an excellent ſharpe and quick inuention, holpen by a cleare and bright phantaſie and imagination, he is not as the painter to counterfaite the naturall by the like effects and not the ſame, nor as the gardiner aiding nature to worke both the ſame and the like, nor as the Carpenter to worke effectes vtterly vnlike, but euen as nature her ſelfe working by her owne peculiar vertue and proper inſtinct and not by example or meditation or exerciſe as all other artificers do, is then moſt admired when he is moſt naturall and leaſt artificiall. And in the feates of his language and vtterance, becauſe they hold aſwell of nature to be ſuggeſted and vttered as by arte to be poliſhed and reformed. Therefore ſhall our Poet receaue prayſe for both, but more by knowing of his arte then by vnſeaſonable vſing it, and be more commended for his naturall eloquence then for his artificiall, and more for his artificiall well deſembled, then for the ſame ouermuch affected and groſſely or vndiſcretly bewrayed, as many makers and Oratours do.

The Concluſion.

AND with this (my moſt gratious ſoueraigne Lady) I make an end, humbly beſeeching your pardon, in that I haue preſumed to hold your eares ſo long annoyed with a tedious triſle, ſo as vnleſſe it proceede more of your owne Princely and naturall manſuetude then of my merite, I feare greatly leaſt you may thinck of me as the Philoſopher Plato did of *Anceris* an inhabitant of the Citie *Cirene*, who being in troth a very actiue and artificiall man in driuing of a Princes Charriot or Coche (as your Maieſtie might be) and knowing it himſelfe well enough, comming one day into Platos ſchoole, and hauing heard him largely diſpute in matters

Philoſophicall, I pray you (quoth he) geue me leaue alſo to ſay ſomewhat of myne arte, and in deede ſhewed ſo many trickes of his cunning how to lanche forth and ſtay, and chaunge pace, and turne and winde his Coche, this way and that way, vphill downe hill, and alſo in euen or rough ground, that he made the whole aſſemblie wonder at him. Quoth Plato being a graue perſonage, verely in myne opinion this man ſhould be vtterly vnfit for any ſeruice of greater importance then to driue a Coche. It is great pitie that ſo prettie a fellow, had not occupied his braynes in ſtudies of more conſequence. Now I pray God it be not thought ſo of me in deſcribing the toyes of this our vulgar art. But when I conſider how euery thing hath his eſtimation by oportunitie, and that it was but the ſtudie of my yonger yeares in which vanitie raigned. Alſo that I write to the pleaſure of a Lady and a moſt gratious Queene, and neither to Prieſtes nor to Prophetes or Philoſophers. Beſides finding by experience, that many times idleneſſe is leſſe harmefull then vnprofitable occupation, dayly ſeeing how theſe great aſpiring mynds and ambitious heads of the world ſeriouſly ſearching to deale in matters of ſtate, be often times ſo buſie and earneſt that they were better be vnoccupied, and peraduenture altogether idle, I preſume ſo much vpon your Maieſties moſt milde and gracious iudgement howſoeuer you conceiue of myne abilitie to any better or greater ſeruice, that yet in this attempt ye wil allow of my loyall and good intent alwayes endeuouring to do your Maieſtie the beſt and greateſt of thoſe ſeruices I can.

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